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Vol. V

SEPTEMBER.

No. 1.

THE Guilford Collegian.

PUBLISHED MONTHLY BY THE

Literary Societies of Guilford College,

GUILFORD COLLEGE, N. C.

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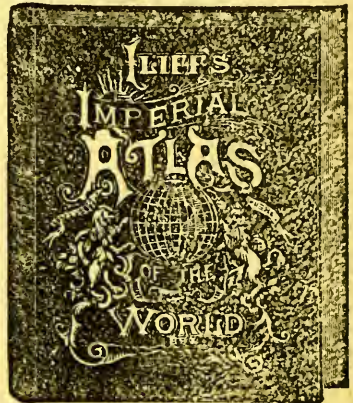
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THE GUILFORD COLLEGIAN.

VOL. V.

SEPTEMBER, 1892.

NO. I.

And when He putteth His own sheep forth, He goeth before them.—John X:4.
My Father worketh hitherto and I work.—John V:17.

Oh Shepherd of the sheep,
And dost thou go before,
Along this narrow steep,
Where weary and footsore,
For many nights and days
I press along?
Treading the untried ways
Without a song.

My soul is o'ercast
With many a doubt,
"The petty done, the undone vast"
Drives courage out,
As mountain-like sin towers
Above my aching head,
And like a cloud wrong hours
Above my poor hopes spread,

Like violets on the plane
In spring-time's fickle hours,
Pelted with hail and rain,
Torn leaves and tattered flowers.
A remnant sad, forlorn,
Of youth's bright hope,
Plans, of the fair ideal shorne,
Left with bare fact to cope.

What is it for ? Why need we make
The battle of the vanquished ours ?
Far better might it be to take
Our pleasure in the sun and showers,
To sit at ease and stop our ears
To cries for help and sore distress,
The widow's moan, the orphan's tears,
And darker woes, without redress.

We cannot stem the evil tide—
At every turn grim terrors lurk—
And yet, with hate on every side,
My Father worketh and I work.
He said, who knew all sin and loss
With Him must first be crucified,
Borne by Himself upon the cross
Ere earth were purified.

It is not our's to answer, why
This work is given to us below—
'Tis part of His who came to die
That all, of Life might know,
The remnant left for us to share
A burden precious for His sake,
Which, if we rightly take and bear,
A glorious heritage He'll make.

What if the clouds are thick above—
What though the evil seemeth strong—
Beyond it all Our Father's Love
Shall trample out the wrong.
With Him our work is not in vain,
Though oft we feel it small,
He garners up the golden grain,
Driving the chaff from all.

H.

A SKETCH OF JOHN G. WHITTIER.

BY DR. NEREUS MENDENHALL.

John Greenleaf Whittier, who died at Hampton Falls, New Hampshire, at 4.30 on the morning of the 7th inst., and whose body was deposited at 2.30 on the 10th inst. in the Friends' Cemetery, at Amesbury, Mass., where was his home—was born at Haverhill, Mass., on 17th of December, 1807. He was known as the Quaker poet, and was one of the most popular and representative of American poets. His ancestor, Thomas Whittier, came from Southampton, England, in 1638, to Boston, and ten years after moved to Haverhill and built the house in which the poet was born. The family, for some years back, were Quakers, and to that connection he adhered up to the day of his death. On his mother's side, in Stephen Bachilor, first minister of Hampton, N. H., he had a common ancestor with Daniel Webster.

Haverhill, when the Whittiers settled there, was a frontier town, and the Indians burned its houses and carried unhappy Hannah Dunstan into a long captivity. But the Whittier family, refusing the protection of the garrison and

the stockade, relied for defence on just and kind treatment of the Indians. They found their peace principles and their habit of dealing justly with all men a more sure guard than muskets. On the still winter nights they could hear the Indians at the windows and sometimes see a red face and fierce eyes at the window pane; but though their neighbors were murdered and their property destroyed, the Quakers were never molested.

The poet, when quite young, was sent to school to a queer old pedagogue, who received the pupils in his own house, and who did not succeed in governing his wife, however wise he may have governed his scholars. Like Oliver Goldsmith, who gave his pupils ginger bread and told them stories, this easy man took the persuasive method of keeping order and giving instruction:

"Through the cracked and crazy wall
Came the cradle-rock and squall,
And the good-man's voice at strife
With his shrill and tipsy wife,
Luring us by stories old,
With a comic urchen told,
More than by the eloquence
Of terse birchen arguments "

He had but few books in his

early years. But nature was to him a continual poem. His early life on the farm, and various members of the family, are described in *Snow-bound*—stimulated by a copy of Burns, which his old school-master, Joshua Coffin, had lent to him. This was about the first poetry he had ever read, except that in the Bible, of which he was a close student, and it had a lasting effect on him. He began to express his feelings in verse. The first effort in this way which was printed was written with blue ink on coarse paper and sent to the *Free Press*, then published by W. L. Garrison, at Newberry Port. When Garrison found it on the floor of his office, where it had been pushed under the door by the post boy, his first thought was to throw it into the waste basket. He read it, however, was pleased with it, and published it. Other poems followed. When the paper containing the first poem was thrown to him by the post boy, he and his father were mending fence. He took up the paper and was surprised and overjoyed to see himself in the Poet's Corner. He had to be called several times before he could recover himself. Garrison came to see him, and encouraged his father to send him to school. He longed for education but had no means to procure it. Learning to make shoes, he earned enough in the winter to

carry him through a term of six months at the Haverhill Academy. Next winter he ventured to teach a district school, and made enough to pay for another term. The next winter he spent in Boston writing for a paper. Returning to his farm work, he was surprised to receive an invitation to take charge of the *Hartford Review*, in the place of George D. Prentice, who had removed to Kentucky. After about two years he was called home by the demise of his father, took charge of the farm and had hard work to "make both ends meet."

As a Friend, of course he regarded slavery as a great and dangerous evil. By his intimate acquaintance with Garrison, who through his various publications soon became known as one of the most uncompromising of abolitionists, Whittier's feelings were strongly enlisted in behalf of the oppressed slaves. He wrote Garrison a letter commending his views on slavery, intemperance and war. In 1833 he was a delegate to the first National Anti-Slavery Convention at Philadelphia. In 1835 he was in the Massachusetts legislature. He, in company with Geo. Thompson, who was afterwards in the British Parliament, was mobbed in Concord, N. H., and he kept Thompson, whose life was hunted for, concealed two weeks in their

lonely farm house. He was threatened with personal violence in the great mob in Washington street, Boston. In 1838 he took charge of the *Pennsylvania Freeman*. The office, then in Pennsylvania Hall, was sacked and burned. In 1857 an edition of his poems was published by Ticknor & Field. He was a member of the Board of Overseers of Harvard University, and one of the Trustees of Brown University. He always took an active part in elections, but with very little exception, always, though solicited, refused office for himself.

He was by birth-right a member of the Society of Friends, and by a settled conviction of the truth and importance of its testimonies, while at the same time he had a kind feeling toward all those who are seeking in different ways, to serve God and benefit their fellow men. Of himself he said: "My health was never robust; I inherited from both my parents a sensitive, nervous temperament, and one of my earliest recollections is of pain in the head, from which I have suffered all my life. For many years I have not been able to read or write more than half an hour at a time—often not so long. Of late my hearing has been defective. But in many ways I have been blessed far beyond my deserving, and grateful to the

divine Providence, I now quietly await the close of a life which has been longer, and on the whole happier than I had reason to expect, although far different from that which I dreamed of in youth. My experience confirms the words of old time, that 'it is not in man to direct his steps.' Claiming no exemption from the sins and follies of our common humanity, I dare not complain of their inevitable penalties. I have had to learn renunciation and submission, and

* Knowing

What kindly Providence its care is showing
In the withdrawing as in the bestowing,
Scarcely I dare for more or less to pray.' "

Of Whittier, Vice-president *Wilson*, on his death-bed, said: "I believe him the purest man living on earth." *Channing* saw in him noble simplicity of character and the fire and energy of an ancient prophet. *Whipple* in 1844 bore witness to his vehement sensibility, the stormy qualities of his mind and the soul of a great poet. Others might be quoted to the same purport. If I should give my own view of the man in few words, I should say that I see in him intense hatred of all forms of oppression, deep sympathy with all the joys and sufferings of humanity, and a boundless and eternal hope for ultimate good to all.

AN IMMORAL COMMODITY.

BY WALTER W. MENDENHALL, '92.

In the realm of ethics we learn that man is endowed with a moral nature, and being thus endowed, he becomes subject to the moral law. Being created a free agent, he is at liberty to decide whether he will meet the demands of this law. "Made a little lower than the angels and crowned with glory and honor," man by accepting the law exalts and magnifies the name of God; but if he rejects it, he brings reproach and dishonor upon that holy name. Men are constantly choosing; every act is an act of choice, and is either right or wrong; right if in harmony with the divine law, wrong if it is not. The most important choice that man makes is the one by which he disposes of himself, accepts or rejects the law of his being. If a man accepts this law he is supposed to be desirous of fulfilling its demands, for no one having accepted the law has a right to make a choice not in harmony with its requirements. If he does he sins, for the transgression of the law is sin. The moral law demands first, that man secure those conditions in himself by which his powers to do good will be the greatest. It de-

mands the dressing and keeping of the vineyard of human faculties, the perfection of the temple of the living God. And second, it requires him to secure, as far as possible these conditions in his neighbor. He is under obligations to do this even though his neighbor rejects his offers of mercy.

The moral law is probably violated to a greater extent by the use of intoxicating liquors than in any other way. The evils of strong drink are so apparent that it is useless to enumerate them. But there is another evil infecting our fair land that ought to be placed side by side with the whiskey traffic, for it is one of the chief tributaries to the great river of intemperance. I refer to the use of tobacco, and venture the assertion that scarcely a man can be found addicted to strong drink, who, prior to the habit, did not use tobacco in some form. Its use creating a thirst that water cannot allay, something stronger is demanded and the victim resorts to alcoholic drinks. Thus the course of drunkenness often begins with the use of tobacco. Besides this its use weakens the

mind and destroys the vitality of the body, thus lessening the power for doing good, and violating the first principles of the moral law. Many illustrations could be given showing the injurious effects of tobacco, but it is sufficient to say that our leading physicians agree concerning this point, therefore if it is wrong to use alcoholic drinks, because they injure mind and body; for the same reason it is wrong to use tobacco. If it is wrong to sell alcoholic drinks because they ruin home, destroy character, and spread desolation and woe, on the same principle it is wrong to sell tobacco, for many a young man took the first downward step to ruin when he began the use of tobacco. To-day we see him smoking his first cigarette, in a few years we see him in the gutter, a drunken sot. The first the cause, the second the effect: the two are widely separated, but the end is ruin.

If it is wrong to run a distillery because you are manufacturing that which is a curse to humanity, for the same reason it is wrong to raise tobacco, for you are raising that which is also a curse to mankind. There are doubtless many persons who do not agree with these statements. But note the vast number of young men whose lives have been blighted, whose prospects for future usefulness have been destroyed, and who

have become physical, mental, and spiritual wrecks, all caused by the use of the diabolical cigarette. How can a person look upon their nervous steps and pale, emaciated faces, and say that tobacco is not a curse. It is just as much a sin to destroy the bloom of young manhood by slowly poisoning the blood as it is to consume it with the fiery beverage. A man cannot raise, sell or use tobacco, or in any way aid the traffic, and stand uncondemned by the moral law. And may the day soon come when he who handles the accursed weed will be looked upon with as much disdain as he who deals in the liquid fire.

It is a strange contradiction for a minister to exhort the people to keep their bodies pure, because they are the temple of the living God, and then go from the pulpit and indulge in the use of tobacco, since it is impossible for the temple of God to be pure when it is steeped in the fumes of tobacco and infected with its vile poison. The precept is all right, but let us have the example.

The financial side of this subject presents a problem that demand our serious consideration. The United States spends about \$700,000,000 annually for tobacco, or an average of ten dollars for every man, woman and child in the country. If this money, instead of being worse than wasted,

were used for educational purposes the means for a liberal education would be placed within the reach of all, and illiteracy would no longer prevail. In order to see this point more clearly let us confine ourselves to Guilford county. The population of the county is about 28,000. Our proportion of the money spent for tobacco is \$280,000. There are 10,000 children in the county between the ages of six and twenty-one. This would give to each child \$28 per annum for educational purposes, whereas the amount now spent is only \$1.45 per child. We spend \$280,000 for tobacco and \$14,600 for education. The children are starving for intellectual food, while we are wasting enough money on tobacco to give them a liberal education. Many of these children, scarcely more than infants, are shut up in the dark and gloomy walls of our

factories trying in a feeble way to supply the deficiency caused by this useless waste. Are we fulfilling the requirements of the moral law when we permit this state of affairs to exist? It cannot be, and God will surely demand the blood of these children at our hands. Let us put ourselves in battle array against this evil. It can be eradicated if men will only rally around the standard of purity and honesty, for no one can be truly pure who uses, or strictly honest who sells the accursed stuff. Difficulties lie in the pathway high as the mighty Alps, but the Alps, snow-capped and cloud-kissed have been surmounted by men of courage.

"God give us men: A time like this demands
 Strong minds, great hearts, true faith and hands;
 Men whom the lust of lucre does not kill,
 Men whom the spoil of office cannot buy,
 Men who possess opinion and a will;
 Men who have honor; and wrong dare defy."

A LETTER FROM ADDISON COFFIN.

[Our venerable friend, Addison Coffin, who is now sojourning in Europe, after having visited all the Eastern countries of importance, has recently written a letter to Prof. Perisho, extracts of which we are glad to give to our readers, thinking they will be of

considerable interest to all who read them.—EDITORS.]

LIVERPOOL, 8-7, 1892.

*E. C. Perisho, Guilford College,
 N. C.:*

DEAR FRIEND:—There are many very perplexing questions

that come up everywhere in my travels which do not belong in a narrative of passing events. *One* is, why in all the ruins that have been standing a few centuries or thousand of years, the earth has accumulated around them to such an amount? Out on level plains and in broad valleys the earth has risen up from four to ten feet—not in the form of mounds but all over the plain, and all the time the land has been in cultivation. Where does this earth come from? It has not been washed in; men have not carted it in. Suppose Greensboro in ruins to-day; two thousand years hence it was found that the pavement was 10 feet below the common surface of all the country for three miles around; where would that accumulation come from? It could not be washed there by water—would be up hill.

Another question; from the Southern shores of the Baltic to North Cape, the land is slowly rising, 12 inches in 46 to 50 years by careful measurement kept at Copenhagen, Stockholm and Ulaborg Finland. At the latter place it is seen marked on a stone pier where ships once landed, now shallow water. There has not been an earthquake or internal disturbance in that region in a very long time. Why is this? Will we not have to reconstruct our entire Cosmos? Is there

Meteoric dust constantly falling, and like rain, more in some countries than others? One more for this time. What effect will the conversion of all the sea water into solid matter have on the earth's size, when that time comes when there shall be no more sea? No, I must present another thing that strongly impresses me. If the present condition and looks of all Palestine, Moab and Syria is the result of a curse pronounced by the Lord as a punishment for sin, then Spain and Portugal are under a like curse, for the look, feeling and condition are identical; it is the same kind of mildew, blight and ruin that hangs over all of them.

We are here on our first deadlock. We left London for Ireland, coming out through Wales, and by some cause were an hour late, which throws us out of our regular programme for two days; we will have to put in the time in short side trips and boat rides. The circular tickets we have for Ireland includes full 2,000 miles, going twice across and one time around, all by rail. That for Scotland will not be so long.

There are many Americans over here, mostly from the Northern States. There are many fine, intelligent people among them who are fine representatives of our country. There are some who are a disgrace—are purse-

proud, self-conceited and idiotic; others are fine, honest people, but so ignorant of geography and history that they *appear* more ignorant than they are. If at any time and place it comes in thy line to prepare young people for foreign travel, teach them Ancient and Modern Geography and History as two essentials.

We have at last got down to the bottom of the facts and figures in cheap traveling. We have tried 1st, 2nd, 3rd and 4th class tickets and have travelled with all classes of every nationality, and now travel 3rd class all the time. Tourists never want to make more than a day or night run at a time, and 3rd class does very well for it; the cars are clean and well varnished, so bugs, lice, fleas and other travellers cannot take passage without being seen. We each have a travelling pillow to sit on, which makes the seat 1st class. Four-fifths of the business people take 3rd class. We have a lunch basket and save more than half in that line.

I will give our last tour which will show practical results. We went from London to Rotterdam, then to Amsterdam, then a very circuitous route to Bremen; then Hamburg; Kiel, Copenhagen, Chrisliany and 100 miles north; then across Sweden to Stockolm, then by steamer to Hoparanda at the head of the Gulf; then

through Finland to St. Petersburg; then Moscow, back through Warsaw to Berlin; then South to Venice on Adriatic; then through Switzerland and France to Turin on Bay of Biscay; then to Madrid and Lisbon, Portugal; then North to Oporto; then East to Trunegane; then through France to St. Malo, by the Chanel Islands, to London—8,000 to 9,000 miles. The cost was \$270. This tour is very much longer in miles than the regular tours as given in guide books, and with the addition of another hundred dollars could include all the nations of Europe on 3rd class tickets and lunch basket fare.

We invariably found *better* eating at 2nd or 3rd *price* hotels than at 1st price ones. *First-class* cuts the tourist off from the great mass of humanity; they look upon *firsts* as having nothing in common with them, and hesitate to deal with them only to get all the money out of them possible—many times without regard to principle.

I am happy to say that we have accomplished our travels up to date without much loss or cross.

One time we bought *return* tickets through mistake; the return was counted a dead loss, but I kept them until I reached headquarters where I got their value refunded. One time we were about an hour finding our way to

the American Consul to get an English speaking guide, &c.

We have had but little sickness of any kind, had no trouble in getting washing done, nor no serious rents, breaks or failures in clothing; could have got *anything* needed at almost every place. One time in Russia had a hard time finding a barber, finally found a policeman, took out my knife and began trying to shave, he understood instantly and led me to a barber with whom he had a lively talk, evidently at my expense. Up to date have not lost as much as a dollar by not knowing foreign money; it occurs to me this sounds like bragging, so will stop.

I think we have seen the practical side of things and are in a position to say that it pays to see

the world of humanity as we have seen it, and for those who expect to be teachers it will add to their usefulness and success if they have the *money*; their time could not be better spent, as a part of their education.

To old people who need a vacation a trip similar to ours would be very enjoyable. Their old age would be full of bright things to them and for the grand-children.

I can assure all people that it is a comparative easy thing to travel in Europe; the cars are much easier to get in and out for old people; there is less danger of accident, the roads are so well guarded. After learning *how* it is much cheaper travelling in Europe, especially in England, than in America.

ROUMANIA AND HER QUEEN.

Well nigh eleven centuries have passed since the strong hand of Charlemagne waved the sceptre over the greater part of Europe.

Mighty empires have risen and fallen. Spain has long been numbered with the past. The glory of France has faded, and Germany seems to have crossed the meridian of her power.

Since then many smaller nations have flourished, but none

can boast of origin so recent, nor of situation more beautiful than Roumania. In shape it quite clearly defines a crescent, the concave side being marked by the foot hills of the Carpathians, while the convex is washed by the Pruth, the waves of the Black Sea, and the rolling waters of the Danube.

Unlike her sister, Russia, she does not possess a broad extent

of territory, but is rich in the experience that makes a strong and well developed nation; for the events of the past quarter of a century furnished one of the most interesting and romantic episodes in the annals of European history.

The country originally composed the two principalities of Moldavia and Wallachia, but after several years of civil strife, they were united under the title of Roumania, and Prince Charles, of Hohenzollern, was called to assist in the government. With a man so good, so noble, and whose heart's desire was the welfare of his subjects, came a new constitution and new privileges for the Roumanians, hitherto so neglected by their rulers. Here he found a people in a semi-barbarous condition, but with warm and appreciative hearts, for they quickly recognized the prince as their benefactor.

The task of consolidation was a difficult one, and though he could bring the people together in the political world, he realized the dearth of the refining influence of woman in the social circle.

He appreciated the enormity of the work, the extent of the field, and with his own high conception of womanhood he saw that the assistance needed in the dangerous and difficult task could be best rendered him by the noble and beautiful Princess of Wiede.

Consequently he sought to woo her, and ere long she became his beloved and happy bride.

Once upon a time, when told by friends they would like to see her on a throne, she laughingly replied: "The only throne that would attract me is the Roumanian, for there is still some work for me to do."

When she thus spoke there was no Roumania, but time made the words spoken in jest a sweet reality; but how different was her work, how different her surroundings from what they had been in early life.

Let us look backward for perhaps twenty years—follow the German Rhine as it flows seaward, traverse the western wood of the Black Forest until we reach the towering height on which stands the summer residence of the Prince and Princess of Wiede.

Here strolling in the woods near the parental estate was spent the childhood of princess Elizabeth. Away from castle, from court and all formalities, she sought inspiration and words for expression from the haunts of nature.

Not only was this her custom in gay spring and bright summer, but in lonely autumn and drear winter—for her happiness was never more complete than when the elements waged warfare, and the winds moaned and sighed in the forest.

Nothing could tame this nature-loving child into the formalities of court life, and the nicknames of "Wild Rosebud" and "Hurricane" were bestowed upon her by friends. In one of her poems she tells from whence she derived the euphonious self-chosen title of Carmen—the song which gave her true happiness—and Sylva—the forest—were associated with the birds she learned to sing. Not unlike other children, the princess desired to enter the village school, and one day being missed from home, was found diligently working in a class of peasant children.

Her determination to satisfy this desire shows her longing for systematized work—a longing to work with, and also to lead others.

The most important event of her early life was the ceremony of confirmation, in the summer of 1860. During the spring and preceding winter much time was spent in preparation for it, which was not only the studying of Scripture, but also the searching of a human soul, and her diary tells us "Only fathomless thought gives insight; only pure contemplation gives knowledge."

Seeking without, a limit was soon reached; looking within, an endless path for her feet to tread, Elizabeth's life-work—that of teaching—she so desired and longed for, now loomed up before her with brightness, and the command

was more distinct and imperative.

For all this, habitual sadness seemed to brood over her youthful spirit, and in after years she said her writings were all of sadness, and she knew not whether her nature was attuned to it, or whether it was sorrow only that was worth the telling.

Her parents wishing to arouse her from the customary gloom, sent Elizabeth to Berlin for the winter, and there she spent much time with the Princess of Hohenzollern, and first met Prince Charles.

Her gentle manner, healthful naturalness, thoughtful eagerness and depth, charmed all with whom she associated, and her friends desired to have her betrothed, but she was contented and deemed her happiness complete if time and strength were spent where they were most needed.

No fear of maidenhood could cast a gloom over the life of one whose heart was noble, purpose grand, and motto "To be all or nothing."

Elizabeth's life, however, was not always to be spent thus alone, and because of the eternal fitness of things Prince Charles of Roumania, plucked the "Wild Rosebud" of Wiede, in all its freshness and beauty, and transplanted it in an eastern garden to bloom into a full blown rose.

The mists of the morning that previously clouded her duties

were now dispersed by the rays of the midday sun, and she advanced with a steady step and a heart filled with faith, hope, and an unflinching trust; though not without regret and sorrow did she depart from her loved home on the vine-clad hills of the Rhine.

How different was her husband's entry into Roumania three years previous; then he came in disguise and amidst the uproar of warfare, now, greeted by strains of sweet music and the thundering of cannons, sounding the royal salute.

The earnest desire of the princess that she might not only make an entry into the land, but also into the hearts of the people was fulfilled.

Little time was lost in finding the work she came to seek, and the tender heart responded to the love of her people, whom she found in need of sympathy.

Ere long schools were established, societies organized, books translated and natural industries encouraged, in order that the ardent spirit of youth might have some outlet other than that of political resolution.

In a few years, however, the heaviest of sorrows clouded her life, for death laid its cold hand upon the beautiful little "daughter of the people," Princess Maria. Though the nation mourned that her life was ended in four short

years, the mother heart alone felt the depth of the wound, and she said, "In work, in great abundant work, must be the consolation of sorrow."

Sweet resignation was hers and the songstress of the German wood now poured forth her soul in purer and stronger strains. Her most beautiful poems were written at this time, and many of the Roumanian Folk Song have been translated by the Queen. Carmen Sylva has taken her place as a recognized author of several German books, and one in French, and is now hailed as an English writer.

Again came troubles in the political world, and Prince Charles was forced to enter the battle field; but while he was thus engaged his wife was no less active in caring for the wounded, improving hospitals, comforting the sorrowful, and helping the poor.

The hearts of the people were tendered toward the lovely woman, and popular acclamation gave to her the appropriate title, "Mother of the Wounded."

The day the Prince led back his triumphant forces was a festal one, and as they celebrate their decennial year all honor is given to the King, through whom they were enabled to throw off the yoke of Turkey and become an independent nation.

The Roumanians are proud of their noble Queen, who, as she sits upon a throne still finds there is something for her to do.

In her work and through her whole life we recognize the wonderful individuality of Elizabeth, Queen of Roumania.

BESSIE M. MEADER, '93.

TURN ON THE LIGHT.

It is surprising to a careful observer to find how few people know just what the churches and the good women of our State are doing for the young women of North Carolina. Even learned Professors, platform orators, and College Presidents have strangely overlooked the subject, or have forgotten it after being informed. Only a few days ago we heard that able champion of female education, Prof. Chas. D. McIver, make a speech on the education of our young women, and he too, unfortunately, omitted the names of those who should never be omitted in that connection. For instance, the Friends have maintained an institution of learning in North Carolina that has a reputation for thoroughness and general excellence surpassed by none in the State. This institution was opened over fifty years ago, and from that time until now the daughters of Carolina, or of any state, have had equal advantages with the young men therein and at the same cost.

Nor is this all; for fifty years or more the daughters of the church have received aid from the endowment funds. In this way hundreds of bright young Quakeresses have been enabled to secure a

good education and have in consequence given to the State some of her best teachers. In this way over twelve thousands of dollars have been expended to aid in defraying the expenses of those same young women. Moreover, the income from a part of the endowment of Guilford College is to be devoted *especially* for young women. And the four hundred dollar scholarship annually offered to our young women who are graduates is a better offer than we can make to our young men.

The above has been done mainly as a church, now what have the *women* done; In North Carolina Yearly Meeting alone the women have raised \$2000.00, in the last four years. this sum has been devoted entirely to the aid of worthy young girls in attendance at Guilford College. Toward the above sum women have given from \$1.00 to \$25.00 each per year. Again, the women of N. C. Yearly Meeting originated the "Guilford Plan," or Cottage system, whereby the cost of the attending College has been placed within the reach of a large number who otherwise could never enjoy the advantages of a College education.

During the past year alone, 32 young ladies who added much

to the scholarship and dignity of the student body were in attendance at Guilford through the beneficent working of the Cottage system. And I may add, our noble Christian women are not content with what has been accomplished, they are now planing to erect an Industrial Home for the worthy young women of limited means. This is but the carrying out of the Cottage system on a larger and a more perfect plan; the *women* have already contributed \$500.00, for the Home.

The above is only a mere outline of what the Quakers have done for the education of women in North Carolina.

Did time and space permit, we

might mention what the true pure, women of North Carolina have done for their sex at Greensboro Female College, at Salem Academy and elsewhere; how much the Normal and Industrial School for women is indebted to that noble band of womanly women—"The Kings Daughters."

We also might mention the able services of Major Finger, Professors McIver and Alderman, in behalf of the same cause, but our prime object is to show something of what has been accomplished by those whose names are seldom mentioned and thus give honor *to all* to whom honor is due.

R. C. R.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE

LITERARY SOCIETIES

OF GUILFORD COLLEGE.

SEPTEMBER, 1892

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year.....\$1.00
Club rates: Six copies..... 5.00
Single copies..... .10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

The fifth collegiate year of Guilford College has begun with an auspicious opening and it is with a degree of pleasure that the present staff extends cordial greetings to both its friends of old and the new ones it expects to make.

Contrary to the opinions of some, Volume V. of THE COLLEGIAN is begun and will continue. There will be no missing

link to break the COLLEGIAN'S past record of prosperity and it is with no small degree of enthusiasm that the members of the staff assume charge of the duties entrusted to them.

Here we wish to remark, not incidentally, however, that we have great expectations. This is what we expect: We expect every alumnus, friend, patron and well wisher of Guilford College to aid us by their hearty co-operation in our efforts to succeed.

We expect our alumni, when asked, to honor themselves and to reflect credit upon the COLLEGIAN by contributing to its columns; we expect the Faculty to be first to renew their interest and also their subscriptions; we expect a large number of the students to lend us their support financially and in contributions.

If these expectations are fulfilled here is what our readers may expect of us: A *live* college journal, fully in touch with all questions pertaining to the welfare of the college; an *interesting* college journal, made so, not by our individual efforts, but by the combined efforts of those co-operating with us; a *decent* college journal, free from flash, trash and sentimental spring poems. In fact we expect the COLLEGIAN, through its own merits, to occupy an elevated position among college journals.

We hope we are not too presumptuous in our statements, for they are not spoken for the cause of individual honors. Duty to our college calls us to our respective posts and here we will be found till the finish.

We chronicle with this issue the death of the mother of the great leader of the white ribbon army, whose work if not of world-wide reputation, is of world-wide effect.

Mrs. Mary T. Hill Willard was born January 3d, 1805, in Danville, Vt., but at the age of ten years moved with her father to New York. She was married in 1832, and afterward she and husband spent five years in study at Oberlin College.

Mrs. Willard was a woman of great strength of mind, ambitious yet patient and prudent, courageous and independent. As a mother she was exceedingly tender and considerate, with a supreme degree of motherly devotion, and love for home and family. As a Christian, her faith in God was steadfast, and her trust as that of a little child. In speaking of Mrs. Willard, some one has said "she was among the earliest to accept the principles and adopt the practice of total abstinence, and to take a larger view of the true education and sphere of woman. Her views of physical culture, her ideals in home life and the

development of character were early marked by a breadth and true liberality toward which popular opinion has been slowly advancing." Her ideas of total abstinence were realized in her own example. Of the true life of woman she has a beautiful representative in her daughter, Frances E. Willard. The life in the home of Mrs. Willard was very pleasant, and her *religion* was never more triumphantly manifest than in her dying hours.

Mrs. Willard, though near ninety years old, was comparatively young in disposition, with a mind clear until near the end. In the early morning of August 7th, the soul peacefully took its flight. Thus passed away a friend of the young and an earnest laborer in the cause of schools, churches, missions, and general philanthropy.

This "mother in Israel" has gone up higher, but to every member of the W. C. T. U. and every friend of temperance who knows her life, she is "only translated."

A MATTER OF IMPORTANCE.

It has been said by some one that, "he who can sit with comfort in a disorderly room, cannot have an orderly mind."

Although there may be some exceptions to the above statement, yet upon the whole it expresses a sentiment which every

one will doubtless admit as true, after giving the subject a moment's reflection.

The manner in which we perform the various duties pertaining to our every day life, gives to those around us a far deeper insight to our characters than we would at first suppose. When we meet a stranger, it is remarkable how we are influenced in forming our opinion of him by his personal appearance. As we ride along the street or through the country, the neatness of lawns, the condition of fences, and the glimpses of the interior of homes through open windows, speak in silent yet forcible language of the characteristics of the owners or keepers, for we unconsciously embody ourselves in that which we do. It is true that the maintenance of perfect order in the apartments we occupy, seems at first a very small matter to demand the attention of a student busied with his intellectual duties, and in a building where "nobody will see it but boys;" but if we view it in its true light we will realize that it is a matter worthy of our attention, and upon which largely depends our success in study.

The discipline which a pupil gets at college is often of as much if not more importance than the actual knowledge which he acquires. Of course our prime object in going to an institution

of learning is to train and develop our minds, but our physical being is so intimately connected with our mental, that what tends to make our bodies conform to fixed habits exerts also a potent influence upon our mental faculties.

It is perfectly natural to suppose that the student who is slovenly in his attire, or whose room is kept in such a condition as to indicate neglect or carelessness, will pursue the same course in arranging and keeping his intellectual acquirements.

Again, there is economy in having a place for everything and in keeping it there. When we take a book from a shelf it requires very little time to replace it, but if left on the table or bed, the chances are it will be misplaced and probably hours unnecessarily consumed in hunting it when again wanted.

As with the book, so is it with the innumerable things which boys will accumulate. Some of these habits of negligence have clung to us from our earliest youth, for probably some of us can remember how hard it was for us, when lads, to keep up with our hats, and how a search warrant, as it were, would have to be issued ere the last article could be restored.

A little care on this line will often save us much annoyance, besides establish habits which will

be beneficial to us through life.

Some may argue that they are too deeply absorbed in their work to give special attention to their personal appearance, but past observation has proven that this is only an excuse, for those who have ignored these so-called trivial duties have by no means been the ones who have manifested unusual intellectual ability.

This subject should especially demand the attention of students as the habits of school life, to a large degree, shape our lives and direct our course after we have bid farewell to our *alma mater*.

E. E. G.

THE QUAKER POET.

The Quaker poet, Jno. G. Whittier, has gone to his reward.

He has at last passed through the eventide of his well spent and beautiful life and now while the whole Christian world is mourning his departure, it *seems* that his voice *still* goes out to the people of the nation in those immortal words of his: "O my people, O my brothers, let us choose the righteous side."

The *man* has departed, yet his works have been left behind to be judged of by men. The last capstone has been adjusted to the monument which he himself has reared, and death has crowned the whole work.

As we look down the avenues of time which his own feet have trod we can behold the outcome of the good deeds he has wrought. The white life of his beautiful soul has been shining forth for over three-quarters of a century and its rays have sunk deep into other souls and have made them grander and loftier and more heavenly.

Whittier was an imitator of God in all the phases of his life. How unpretentious he has been in manner! How generous have been his words of praise not of his own works but of the works of others, thus lightening their burdens and heaping upon them his profoundest benedictions. How spiritual minded a man he was! Of what exalted purity and what a devout Christian!

It has been said that rare intellectual power is never monopolized by one man of a generation. While this is true, yet there may be a bright *particular* star around which all others cluster.

John G. Whittier was such a star in the firmament of American literature.

How long will his name live? As long as history lives, for the history of a man's life is the mirror which reveals to all succeeding generations the character of the man and his daily walk.

Whittier stood like a connecting link between the past and the future, but now the link has been

broken; the sympathetic chords of his lyre have been unstrung; the great heart, full of love for humanity has been stilled, and the *last* song from the Quaker poet, so brave, so gentle, has now been sung.

C. F. T.

RIGHT BEGINNING.

The manner in which we begin the performance of a piece of work, whether physical or mental, is an indication of the way we will continue it and almost invariably determines whether the result shall be counted a failure or a success.

We see this verified especially in the lives of students with whom we are intimately associated, since in this relation we commence many subjects of study with them and are thus enabled to know with what earnestness and zeal they undertake the accomplishment of their assigned tasks.

The importance of mastering the elementary principles of any branch of study cannot be overestimated.

The steps of knowledge are so closely connected with and dependent upon each other that to fail to gain our equilibrium on a lower one before putting forth an effort to ascend higher, often results in a downfall.

This is true in mathematics, natural sciences, and especially so in languages.

If we hope to read fluently the classic writers and fully enjoy the beauty of construction and concentration of noble sentiment, a thorough knowledge of syntax is indispensable.

To attempt the perusal of the beautiful Odes of Horace or the lyric strains of Homer and Virgil with a superficial knowledge of declensions, conjugations, and general construction, will result in our forming an unfavorable opinion of these ancient contributors to literature. But on the other hand, if we are well versed in syntax and have mastered all the work preceding that which we are about to undertake, so that we can devote our attention chiefly to the sentiment expressed, the wisdom and golden thoughts of antiquated bards and philosophers will be as enjoyable and profitable to us, as they were to the Grecian and Roman youths.

As this is near the beginning of our term's work it would be well to bear in mind the importance of doing our best in everything we undertake. We cannot afford to do otherwise than our best, for if we should we would necessarily fail to obtain the knowledge in store for us, we would give to our fellow students a false estimate of our ability, and

would fail to accomplish the prime object for which we have come here, the symmetrical development of all our faculties.

There is always some complaint at the middle and close of the term about examinations being so difficult to stand. The teacher is often unjustly censured while the pupil is wholly to blame. The solution of the examination problem lies in thoroughly mastering each day's work. Let us prepare each recitation as if our term's grade depended entirely upon it and then we will not be baffled by the so-called dreaded waves of examinations.

There is no valid reason why a pupil possessing a sound mind and body, desiring self improvement, cannot take a prominent stand in his classes. With diligence, perseverance and self-reliance as his motto success will inevitably await the coronation of his efforts.

E. E. G.

THE JOURNALIST.

The historian embalms the nation's history in thoughts that burn and words that breathe ; the statesman stands above the turmoil of political strife and dissension and seeks to elevate the people in thought, in purity, in honesty ; the learned divine ex-

pounds the teachings of the greatest book on earth, and endeavors to imprint its eternal truths upon the hearts of the people ; the journalist—the true journalist—with clear thought, creative brain and generous sympathy, fulfils all these appointments. He is the man in whom are to be found a dozen men's souls. Who will say *he* does not each day write history, as the chronicles with truthfulness and accuracy the greatest of human events—fresh from the field of action? Who will say he is not statesmanlike when he exposes crime and vice, seeks to promote virtue and even dictates to our representatives in Congress? What a pulpit the journalist mounts daily and from what a bible can he choose his text—a bible which needs no translation—the open volume of the world, upon which, with a pen of sunshine or destroying fire the inspired present is even now writing the annals of God. "Journalism in this nineteenth century is a jealous profession and demands the fullest allegiance of those who seek its honors and emoluments."

As civilization advances, in an equal ratio does the field of journalism become enlarged, its possibilities widened and its influence extended. Rapidly it is becoming a fascinating profession, yet those who enlist in its ranks must soon

learn the first important lesson—that it is no child's play. To the young man who possesses health, spirit and ambition—whose very nerves are strung to the highest tension with anticipations of a brilliant future—who desires to run a career in life that will honor both himself and his people, let *him* enlist in the ever-increasing army of journalists, for there is no calling that can surpass the profession of journalism, in either dignity, honor or usefulness. It is a steep path that leads to the highest place of honor and trust in this profession, yet it *can* be reached. The pen of the lamented Grady quivered when he wrote the lines which placed him in the highest position that he ever attained to. When *he* adopted journalism as a profession he came to this decision—that to be a true journalist one must comprehend his position, fairly measure his duties, and devote himself entirely and unselfishly to his work, and with these ideas constantly before him, he became one of our greatest journalists. Young men and young women, and young women and young men—you whose missions in life have not as yet been decided—think, before your decision is finally made, of the field of journalism, which is whiter to-day than ever before.

C. F. T.

PERSONAL.

Martha Hammond will spend the winter in Florida for her health.

Edna Farlow is now at Archdale, N. C. She expects to teach this year.

Mary Massey is having a good time at home, after having been away so long.

Wm. C. Benbow, of Atlanta, Ga., was married to Maud Barrett, Sept. 1st, 1892.

George Patterson is now a prominent and wealthy citizen of Concord, N. C.

Jasper Thompson is meeting with success as principal of a full school at Snow Camp, N. C.

Walter Mendenhall finds employment in the sash and blind factory at Greensboro, N. C.

Ed. Wilson expects to spend this year at the University, where he will take a degree June next.

George Wilson has a position in the office of Grant & Holt, in Altamaha factory, near Elon College, N. C.

Martha Henley spent the vacation at her home, near Ashboro, N. C. She will teach in that vicinity this winter.

Jennie Ragsdale starts North the 28th of September. She will spend several days in Washing-

ton before entering Bryn Mawr on October 4th.

Emma White is at home taking a rest from all school duties, since completing the four years' course at this institution.

Lollie Worth is at home, passing the time in the usual home-life manner—house-keeping, visiting, entertaining company, &c.

Frank H. Woody, a N. G. B. S. student in the early fifties, has just been nominated for District Judge in the fourth Montana district, with an election assured.

Sue Farlow paid a short visit to friends at G. C., on September 6th, on her way to Menola, N. C., where she goes to take charge of a school.

S. A. Malloy is at East Bend reading medicine. We wish him success in his chosen profession. We like to see a young man with a definite object in life for which to work.

Julia and Carrie Ballinger, who for several years have been in Mexico as missionaries, are spending the summer at home. They will return to their work in October.

Herman Woody, of the class of '90 and class of '92 of Earlham College, is now principal of a flourishing school at White Plains, N. C. He finds in Anna Edgerton a competent assistant.

The following announcement has reached us: "Olive Louise Cox, born to Mr. and Mrs. Chas. M. Cox, Monday, August 22, 1892, Topeka, Kansas." The young couple have our hearty congratulations.

Nathan Andrews spent a short time with friends at Guilford recently. He was on his way to Poughkeepsie, N. Y., where he has gone to take a business course. We wish him success in all his undertakings.

We very much regret not having Gertrude Darden with us again this term. From the best information we can obtain she is taking lessons in the domestic arts, and "they say" that there is a new residence being built in Belvidere with a *steeple*.

The recent visit of Cora Copeland, of Chattanooga, Tenn., to the College, was very pleasant to many of us. She had previously attended the Friends Yearly Meeting at High Point, and is now visiting friends in the eastern part of this state.

Capt. ^{Edwin} C. D. Cowles, a student here in 1868-'9, and a classmate of President Hobbs, paid a short visit to the College on the 9th inst. After leaving this school in 1869 Capt. Cowles entered West Point, graduating there at the end of a four years' course, after which

he entered the U. S. Army. He now resides in Washington, D. C. He was very much pleased with the improvements that have been made around the College.

Peter John, of Freshman fame, is now at Chapel Hill. We suppose old time memories would have been too much for his constitution if he had returned to G. C., as a merry face that used to peep from an upper room of Founders' is no more visible among us. His class regrets not having him back.

It is with great sadness that we chronicle the death of Mamie Wheeler, which occurred at her home in Winston, N. C., July last. She was a former student of Guilford College, and was just in the full flush of young womanhood. Our tenderest sympathy is with the family in this their great affliction.

We deeply sympathize with Anna Bundy Jacobs in the death of her husband, which occurred near Webb City, Mo., August 23, 1892. They were out with a party for a few days fishing and recreation, and Mr. Jacobs was drowned while in bathing. He was pastor of the Methodist church in Webb City and was greatly lamented by his friends. The remains were taken to New York and buried in a beautiful spot on the Hudson, near the home of Anna's parents, with whom she will live.

LOGALS.

Vacation is past.

Another year of work ahead.

Good opportunities and plenty of them.

Many temptations and hard to overcome.

Many Christian friends who are ready to cheer.

How natural are the voices that we have known so well.

How much like home this old place does seem to some.

There are several bicycles "at college" this year.

A senior is quite sure that A is the first letter of the alphabet.

Prof. F. S. Blair has purchased the property of J. M. Roberts.

Paul Stockton paid a visit to his parents at Salem a few days ago.

Guilford was well represented at the state convention of the W. C. T. U.

The different Societies have again taken up their individual routines of work.

John Van Noppen and J. M. Woodward spent a few days in Durham recently.

George W. Wilson, '92, passed through on September 18th, en route for Jamestown.

Dr. Mendenhall lectured Satur-

day evening, September 10th, on Dr Samuel Johnson.

A new water tank may be numbered among the late additions at Archdale.

We are glad to see so many new students with us and we give them a hearty welcome.

What has become of the proposed telephone line between Greensboro and Guilford?

The Y. M. C. A. now holds all its meetings in the hall, which has been comfortably fitted up.

Chas. Ragan, Wm. Jarrell and Will. Ragsdale, came over on their bicycles a few days ago.

Mrs. Crawford and Miss Kase, of Greensboro, called at the College for a few hours on Sept. 4th.

Those who do not want to be "dead heads" should renew their subscriptions to the COLLEGIAN at once.

The first social given this term passed off in-er-a-sort-er very pleasant way. There is bound to be a revolution, though.

In our next issue of the COLLEGIAN, contributions will appear from the pens of J. M. Dixon, '89, and E. M. Armfield, '87.

The primary school has again been opened with Mary O. Lamb, of last year's COLLEGIAN staff as principal. The attendance is quite large.

Ed. Worth, a student here a "great many" years ago, now finds pleasure in driving around behind his Hambletonian.

The residence of President Hobbs received a fresh coat of paint during vacation, which adds greatly to its appearance.

Prof. Perisho has had an unusual number of callers since his room at Archdale has been fitted up with a new carpet.

The express office at the station has been discontinued for the present, much to the inconvenience of the students.

It seems the Equator is *too* "great a circle" for one of the members of the spherical geometry class to comprehend.

There is one pump on the campus that was evidently visited too much, and has succumbed to the trials of diversified company.

During vacation the museum received quite an addition of birds, birds eggs and shells from off the eastern coast of Virginia.

We were exceedingly glad to have a visit recently from Mr. Brockman, who is officially connected with the Y. M. C. A. work.

It is with regret that we announce the death of the infant child of Mr. and Mrs. R. D. Boren, which occurred a short time ago.

Mrs. Julia Moore and children, of Goldsboro, have been spending the summer with her father at "Arcadia," Dr. Mendenhall's home at the College.

We are pleased to announce as a matter of information, that the Guilford College post office has recently been made a money order office.

The old bell at Founders' Hall which has sounded forth for so many years has given way and will soon be replaced with a new one.

The second Triumvirate: Prof. Woody, Prof. Perisho and Prof. Root. Take your choice and cast your vote. The political outlook grows brighter every time a convention is held.

Lawn tennis is on a boom this fall. Three new courts have been made and others improved. Quite a number are taking an interest in the game who have never done so before.

The first meeting of the John Bright society was fairly well attended. Officers were elected, and a committee on enthusiasm and general campaign work was appointed.

A party consisting of Prof. R. C. Root, Miss Sallie Stevens, Miss Mary Petty, Miss Gertrude Mendenhall, C. F. Tomlinson and Henry Cude made a pleasant visit

to the home of the latter on the afternoon of September 11th.

A soph. when asked in what book of the Bible one could read concerning the life and works of the Apostle Paul, first replied: "In Exodus;" then, thinking himself mistaken, replied the second time: "In Samuel."

Miss Gertrude Mendenhall is still at the college, much to the delight of her many friends. She leaves October 1st to assume charge of the chair of mathematics in the State Industrial and Normal School.

At a recent meeting of the senior class \$150 was pledged by the members to help pay off the debt on the Y. M. C. A. Hall. It is expected that the other classes will also take immediate action. What are the Alumni going to do about it?

King Hall has undergone many improvements since last term. The collection hall has been oiled and varnished throughout, all the blackboards have been repainted, the library has been renovated and all departments are in first class order.

The W. C. T. U. of this place held a picnic on the afternoon of the 8th, in which the people of the vicinity and the students freely participated. The proceeds received by selling refreshments

will be spent in the aid of missionary work. Preceding the picnic there was a lecture given by Mrs. Sue Tomlinson, a prominent W. C. T. U. worker, and a recitation given by Miss Ida Vail, well known here as an elocutionist.

Among the recent visitors at the college were Daniel Hill and Jonathan Baldwin, of Richmond, Ind., A. E. Alexander, '90, W. W. Mendenhall, '92, J. Byron White, Jennie Ragsdale, '92, Berta Tomlinson, Rufus White and Mrs. E. A. White.

At a meeting of the Alumnae during vacation, the following officers were elected:

President—Prof. R. C. Root, '89.

Vice-President—A. W. Blair, '90.

Secretary—Sue J. Farlow, '92.

Treasurer—H. H. Woody, '90.

Orator—G. W. Wilson, '92.

Alternate—J. H. Peele, '91.

On the morning of the 13th the students and a few neighbors gathered in King Hall to render honor to the "Quaker Poet," who so recently passed away. A brief sketch of his life was given by Dr. Nereus Mendenhall, followed by numerous quotations from his poems given by the students. With his picture hanging upon the wall before us, and his deep impressive words sounding in our ears, we could but feel that we, like the world, had lost an honored friend.

EXCHANGES.

In several of our exchanges we have seen interesting accounts of the commencement exercises at the different colleges and institutions therein represented. From our recent association with the president of Haverford College, we are naturally interested in the description, in *The Haverfordian*, of the closing exercises of the year at that institution. It is gratifying to learn, not only of the high literary standard which the college now sustains, but also of the remarkable success of that seat of learning during the last year and of the favorable prospect for the future.

In the same issue of that periodical we find a fitting and timely article on the incorrect use of words. In the lines quoted:

"Her aint a calling we,
Us don't belong to she."

we are shocked at the abuse of our mother tongue, while we do not stop to consider that this is only an example of the common grammatical errors brought into daily use. What is to be more wondered at, as the article states, is the fact that not only is such use of language common among the uneducated, but that it is freely indulged in by the college students of our land, and even scholars well versed in the clas-

sics or English literature often make the most mistakes in conversation. This matter, small as it may seem, surely deserves our attention. In our centers of learning we expect our language to be purified from its dross. If those who *know* practice not what they know, what may we expect from those who *know not* and are less inclined to practice the little they do know?

In the June number of *The Penn Chronicle* we were pleased to find a protest against the custom of compelling students completing a college course to deliver an oration. The custom does not necessarily call out the solid elements of character; it only brings forth the brilliant rhetoric, the smooth phraseology and the graceful delivery of the individual. On the other hand, the student that patiently masters the more

substantial but less prominent portion of his course goes forth into the world. By his attainments, by his practical judgment, and above all else, by his perseverance and energy, he builds the lasting reputation of his *alma mater*. In common justice, should he be compelled to deliver an oration which will embarrass him and cause the public to form an incorrect estimate of his ability?

We are glad for the statements of Hon. S. M. Finger, in *The North Carolina Teacher*, in regard to the greater influence that our State University should exert upon the people at large in our commonwealth. It is encouraging to see the steps that are being taken towards extending the advantages of the university to as many of our young men as possible. May the movement continue.

Y. M. C. A.

As we enter upon another year of college life and work, it is well for us to consider the nature of that work and the means whereby we can obtain true success in such labor. Situated as we, the student body of Guilford College are, we are fully confident that, if the present term, as well as all other

terms, is to be spent happily and profitably by every one present, there must be unity of effort toward the general good, and each student must regard himself or herself as a means by which every other student is to be made happier and better.

With such object in view, the

Y. M. C. A. and Y. W. C. T. U., of Guilford College, held their customary joint reception in the new Y. M. C. A. hall on the night of August 27. A large audience assembled to enjoy the exercises of the evening. The religious services consisted of singing, Bible reading and prayer, together with addresses of welcome on the part of the two organizations represented, and also from the President of the college. Special efforts were put forth to make the new students feel at home and to induce them to take part in the work of the associations as the best possible aid toward leading useful Christian lives at the institution. All present showed their appreciation of the services by the interest and attention manifested throughout. After the devotional exercises, games of different kinds were freely indulged in, and each person sought to have a good time in whatever way seemed proper. Thus the evening passed away very pleasantly, and we can truthfully say that "it was good for us to be there."

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Subscription, \$1.00.

1892.

Single Copies, 10 cents.

VOL. V.

OCTOBER.

No. 2.

THE

Guilford Collegian.

PUBLISHED MONTHLY BY THE

Literary Societies of Guilford College,

GUILFORD COLLEGE, N. C.

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THE GUILFORD COLLEGIAN.

VOL. V.

OCTOBER, 1892.

No. 2.

PROSPECTING FOR COAL IN BRITISH COLUMBIA.

The grading and building of the "Great Northern" railroad through northern Montana, westward, to the Puget Sound country during '90 and '91, caused a rush of settlers to the fertile lands of the Flathead Valley in north-western Montana.

With the settling of the valley, prospectors began pushing northward along the Flathead River toward the Canadian boundary. Bituminous coal had been discovered in several places, scattered over the vast region of country extending from the rolling bench lands of eastern Montana north and west toward Puget Sound and into British Columbia—the great inland sea of the Cretaceous period.

Early in the spring of '91 the first location of coal lands had been made on the Flathead River, 35 miles north of the point where the "Great Northern" breaks through the main range of the

Rockies from the east and about the same distance from the boundary. Here beds of coal were found, one of them 20 feet in thickness. Some years before hunters and trappers had told of the existence of oil springs further up the river, near the boundary line.

No interest was felt in the matter, however, until late in the spring of the present year, when two or three men, thinking that the existence of the oil springs in such close proximity to the coal bed might lead to the discovery of petroleum in paying quantities, decided to investigate.

They did so, making a few locations. About the same time a gentleman in Missoula, who had been "grubstaking" a prospector for an interest in whatever he should find, received word from him that he had been to the oil springs, had made some locations, and that whatever was done to-

wards securing an interest there must be done at once, before the rush came.

Interesting some other parties in Missoula in the scheme, it was decided to send out a party to examine the country and to make additional locations.

Judge Woody, a N. G. B. S. student of 35 years ago was among the number, hence my part of the story.

There were four in the party when we left Missoula on the evening of July 18th, on the west bound Northern Pacific train for Ravalli, 40 miles north-west, on the Flathead Indian reservation; "Louie" B., the commander-in-chief of the expedition—a wiry little fellow about 35 years old—who had passed his entire life on the western frontier. He had scouted for the 5th Cavalry, and for a time was master of the wagon train for the 7th, but of late had been prospecting, in the hope of "striking it rich."

Harry P., an Ann Arbor junior, at home on his summer vacation, was the second member; Frank W., a New Garden student in '87 and '88, was the third, and the writer the fourth.

We reached Ravalli after dark and slept until 2 o'clock the next morning. Hurriedly dressing and eating breakfast, we climbed into the stage and were off over the grass covered plains of the reser-

vation toward the foot of the Flathead lake. About seven o'clock we changed horses at Allord's ranch, a half-breed, who owns the only living herd of buffaloes—except a small band in the National Park—which he will exhibit in the Montana building at the World's Fair. But none of them were in sight except one or two calves. At nine we reached the lake and were soon on board the steamer "State of Montana."

The twenty-five miles across the lake and thirty-five more up the river was passed pleasantly upon the upper deck of the boat in conversation with Father Aloysius, the Jesuit Priest who is in charge of the Catholic mission in this part of the state. He was very liberal in his views; and while he explained to me the tenets of the Catholic faith, I presented to him George Fox Quakerism. I guess neither converted the other.

We reached Demersville, the head of navigation, at four in the afternoon. It was our intention to buy our "outfit" at that place, but could only find two horses that suited our purpose. The next day Harry P. and Frank W. took the horses they had bought and started for Columbia Falls, twenty-five miles further up the river. Louie and I went over to a station on the Great Northern that night, intending to get horses there.

The next morning, not finding any horses, we piled our tents and blankets on a flat car, the railroad not yet being finished, and rode up to Columbia Falls. There we found Frank and Harry awaiting us and horses in abundance.

Here was another party of two, one a civil engineer and the other an oil man from Pennsylvania, just starting for the oil fields, so we decided to consolidate.

That afternoon we bought our supplies. As everything had to be packed on horses, it was not possible to take anything except the bare necessities of life, bacon, flour, coffee, some dried fruit and salt. "Packing" is something peculiarly western. It is a science in itself and far more difficult than the average tender-foot will believe on seeing it done for the first time. There are two distinct kinds of saddles used; one the ordinary wooden cross pack saddle proper and the other the Mexican *arrappago*, which looks like a pair of huge, old fashioned saddlebags. Space is too valuable to attempt to tell how it is done, and if it was not, I am free to confess that I haven't learned how to pack yet, myself.

The next morning we started. Each man armed with a Winchester and revolvers, with cartridge belts strapped around the waist, mounted on an Indian *cayuse*, the six pack horses in front. We

presented quite a formidable appearance as we rode out of the little town, the last settlement farthest north, and turned our faces towards the Queen's dominions. The first day out the trail led through a wilderness of tamarack and spruce timber, from three to five feet in diameter and most of them 150 feet high. There was a dense undergrowth of ferns, almost as tall as the backs of the horses. The trees were covered with a long gray moss that gave to them so wierd an appearance that I could not help but think as we rode along—that this was truly the "forest primeval."

That night we camped at a small lake, and I took my first lessons in genuine wild, western, rough, outdoor life. We made our dough in the mouth of the flour sack and baked it in a frying pan before the fire. Such bread as we ate that night and for the days following, it had never been my fortune to try before and not soon again, I trust. We turned the horses loose upon a small meadow, only taking care to picket old Sitting Bull, the leader, for fear of a stampede during the night. Deer and bear tracks were plenty around the edge of the lake but we saw none of either animal.

The second day we struck the river canyon. About noon we were riding along the trail away up on the side of the mountain; I

was riding behind the pack horses, looking down at the river 800 feet below. The Flathead river at that point is about the size of the French Broad at Asheville but looked but very little larger than the Horse Pen creek near New Garden. The trail was very narrow and just at the time I was enjoying the scenery most, my *cayuse* slipped his hind leg off the trail down the side of the mountain, about twenty feet it seemed to me. It is needless to say that I dismounted in double quick time and led him till the trail descended nearer the river. We did not stop for dinner, for the reason that there was no place where we could find room for any thing except stopping. About four in the afternoon we reached another small lake and concluded to go into camp. While part of the company were preparing supper, the others rigged up fishing tackle and went fishing. All there was to do, was to throw out your line and pull in the fish. In a few minutes we had caught over thirty half-pound speckled mountain trout, and as hungry as we were, none of them were left when we had finished supper. To add to our good luck, Frank and Harry, who were behind, soon came up with a deer across the saddle, which they had just shot.

The next day was Sunday, but we pushed on. We left the river

in the morning and had been riding all the forenoon on the west-side of the mountains, flanking the river on the west. About the middle of the day the trail led back towards the river. For two hours we had been climbing slowly up the mountain. We had just reached the summit when we rode out of the timber which had heretofore obstructed our view, when, there spread out before us was the valley of the "Upper Flathead," and twenty miles to the eastward was the snow capped peaks of the main chain of the Rockies. Never have I seen anything to approach it in massive beauty and sublime grandeur. Involuntarily we stopped, but only for a moment, as the only place where we could find grass for the horses for the night's camp was several miles farther on. We forded the river late in the afternoon and went into camp at a "shack" some prospector had built for the winter. We found it unoccupied and took possession by "right of discovery."

The next day the trail led through the valley proper, covered with fine bunch grass and that night we camped by the river within a mile of the line. Early next morning we packed and saddled, intending if possible to reach the oil springs that night. A few minutes ride brought us to the International Boundary line.

I was anxious to know "what it would look like." It is almost useless to say to the readers of THE COLLEGIAN that the boundary between the northwestern portion of United States and the British possessions had not been settled at the time of the Polk-Scott Presidential Campaign of 1852, when the Democratic battle cry was the celebrated "fifty-four forty or fight." The democrats won the campaign principally upon that issue but finally by the Webster-Ashburton treaty of 1853 accepted as the boundary the forty-ninth parallel instead of 54° 40'. The line was surveyed in the early sixties but was not finished as late as '72. It is marked by stone monuments set up through the open prairie country, with a sixty feet wide cut through the timber. The "Boundary Trail," made and used for packing supplies to the surveyors and axe-men is still used both by the Indians and white men.

The point where we crossed was in the timber, and as we rode across the clearing out of Uncle Sam's and into Queen Victoria's domain I could not help but feel that the air felt a little less free than that we had just before been breathing. Up to this time, ever since leaving Columbia Falls, we had been following a well-worn Indian trail that could be followed with little difficulty.

That morning Parsons had left camp half an hour before the rest were ready to start, saying he was going ahead to hunt deer. A mile north of the line we left the trail and turned square to our right into the "lodge pole" (scrub pine) timber. Parsons not knowing our intention had of course kept straight ahead on the trail.

I wanted to wait until he had found we were not following him, and had had time to return, but the others said he would easily overtake us. I didn't feel satisfied. Writing on a piece of paper the direction we had gone, I fastened it to an overhanging tree directly across the trail where he could not fail to see it, and rode after them. A half a mile farther on I rode up on an elevation and fired some shots from my Winchester to attract his attention, and in a minute thought I heard some faint shots in return. I soon caught up with the others and again wanted them to wait, but they insisted that his *cayuse* could easily track us, and that he ought not to have gone on alone anyway. I was not yet satisfied. We were travelling over a rough lodge pole country, which had been burned over a year or two before with no trail except what our horses made and I couldn't believe that any one but an expert mountaineer could follow. We

rode on and on but still no sign of Parsons. About four in the afternoon Copeland and I were riding behind, discussing the chances of his reaching Columbia Falls again with nothing but some matches and a few cartridges, when I happened to look behind and saw him coming a half-mile down the canyon.

He had already seen us. We waited for him and when he came up the smile he wore was truly indicative of his feelings. It is not necessary to add that he staid close in camp the remainder of the trip.

At the time Parsons overtook us, we knew that we were in the vicinity of the oil springs, and as it was impossible, on account of the fallen timber, to follow farther up the canyon we decided to make that our permanent camp. We were on the head waters of Sage Creek about 20 miles from the line.

The next day we rested.

The day following part of the company started out on foot to find the springs, some went hunting and I staid in camp to get dinner. Tonie had shot a deer the evening before, so, thinking to get up an extra good dinner I took some deer ribs and potatoes and made a stew that would have done credit to an imported French cook, in the meantime taking the precaution to stand my gun up by

a tree close by, so as to be ready to pay my best respects to any stray grizzly that might chance to pay me a visit. They all returned late in the afternoon tired and hungry. They had not found the oil but knew they had been close to the springs from the smell. The day following we searched faithfully but could not locate it, but the next we were successful. The springs were at the base of a cliff, near which we had passed several times on the days previous. The oil only oozing out in small quantities with the water. That evening we carried back to camp a bottle full, which we had skimmed from the top of the water.

The fifth day in camp Tonie and I, taking our guns and an axe, started out afoot to make locations. We left camp early in the morning and tramped until two in the afternoon.

We did not dare go farther up the canyon as we could not make camp by night. The land laws of British Columbia allow prospectors to locate 640 acres under one location notice. The dip of the country rock was toward the Northeast and we intended locating the whole canyon bed as far South as the springs, as we thought the oil must be Northward with the dip of the strata. While Tonie hewed off the stump of a tree on which to fasten our

notice of location, I sat down and laying my Winchester across my lap, using the stock for a writing desk, I wrote the notice "that we have this day discovered and located and intend to apply to the Commissioner of Lands at Victoria for a license to prospect this section of land for coal and petroleum, etc."

A mile east from the place where we were at that time was the top of the divide, where eastward the waters flow toward the Atlantic and to the westward into the Pacific, while 30 miles to the north was the headwaters of the Saskatchewan flowing northward into Hudson Bay.

That afternoon, (August 1st) we picked ripe strawberries within two hundred feet of the snow line. We reached camp at sundown utterly exhausted.

On our way home we passed an old Indian camp where I picked up the jaw and long chiseled, pointed tooth of the beaver, the remnant of some Chippewa feast. At the time I remembered the New Garden museum and put the relic in my pocket.

A day or two after three of the party started for home, leaving three of us alone. We remained two days longer, making additional locations, but fires had broken out in the mountains, south and west of us, the smoke settling down in the valleys until

we could scarcely see objects half a mile away, and fearing that we might be hemmed in if we remained longer we thought best to start on our return.

At an altitude of 5,000 feet above sea level, although during the greatest heat of summer, there was scarcely a night during our stay when it was not uncomfortably cool. Hardly a morning passed but what we found frost, and ice, a quarter of an inch thick, in the water buckets.

The first day on our return we crossed the boundary line late in the afternoon and went into camp at the mouth of Sage Creek, between the creek and the river. We could now see the fire to the south of us, but protected on either side by the creek and rivers felt secure. The next morning the sun rose red and angry; the smoke so dense that at times it was almost hidden.

Tonie not thinking it safe to go on we concluded to stay in camp until the fire immediately in front had somewhat abated. Frank and Tonie went fishing, but having something else in view I remained in camp. I had noticed some ripe strawberries the evening before and having been without fruit since leaving Missoula I made up my mind to have some *pie*.

Picking all the strawberries I could find and still not having

enough I picked some wild goose-berries to go with them. After frying some fat bacon to get "shortening" I went to work on my dough. But when it came to rolling out the crust I was puzzled. I had no rolling pin, and even if I had there was nothing on which to roll the dough. I was ready to give up in despair, but putting the dough in the baking pan, by carefully pulling and stretching I finally succeeded in getting it spread over the bottom of the pan.

Then I put in the berries, sprinkled some sugar on them, poured in some water and as it was out of the question to find any way to contrive a second crust, I baked it without any. I worked fully three hours on that pie but never was labor better rewarded. It might not have taken first premium at a county fair, but at supper that night we were all of the opinion that it filled "a long felt want."

That night Tonie coming back from looking after the horses ran on to a bear just back of the tent that had no doubt been attracted by the smell of the fish we had been cooking for supper. The bear running into a clump of bushes we sallied out, armed to the teeth to surround him. But the bear refusing to come out and no one being willing to go in, we

left him to his own meditations and went to bed.

The next morning the fire in our front having died away we again started for home. Several times we found the trees still burning across the trail and were compelled to ride around them.

The last day before reaching Columbia Falls, we found two newspapers, several days old, that some one going up to the coal banks had dropped on the trail. It was the first news we had had of the outside world and to say they were interesting does not begin to express the eagerness with which we read them.

Sunday morning we rode into Columbia Falls; there being no stage that day we hired a rancher to take us to Demersville. That night we slept on the boat, the next day down the river, across the lake and reservation, reaching the Northern Pacific at Ravalli late in the afternoon. We waited only a few minutes for the train and two hours afterwards reached Missoula, with nothing whatever in our personal appearance to lead anyone to suspect we were English dudes.

There is no doubt but that "roughing it" is a healthful occupation, but hereafter I prefer to take mine in homeopathic doses.

J. M. DIXON, '89.

Missoula, Montana.

SUCCESS THAT FAILS.

All force is reflexive. The powers of mind and muscle which move the world must sustain the reaction of the force which they exert, or they will be overwhelmed by it. It is equally true that there can be no reaction without a previous action—no effect without an adequate cause.

Grant the existence and operation of these two laws in the Universe and the result is inevitable. Every great individual, social or political movement must be followed by some kind of reaction, and since human knowledge is imperfect and human conception limited, that reaction will reveal the native infirmities in the conception and execution of the most exalted ideal. It does more. It instantly becomes a positive force, urging to higher and broader activity, or a negative one, satisfying the mind that one action is activity and one success success. The operation of this law is evident at all times and in all places, from the sublime grandeur of countless worlds hurled through immeasured space by the force of mutual attraction, down to the college graduate whose fevered fancy conceives that his diploma has carried him to the pinnacle of

success and won for him lasting fame.

Search amid the ruins of every fallen nation, of every system of thought, philosophy or religion, for the cause of a great failure, and we find it always the same—a great success. All history shows that the grandest, the noblest and the most heroic efforts to reach an end, bring with accomplished purposes the recoil which is self-destroying.

Greece, the so-called land of genius and freedom, was not free. From the days of Plato her sole object was to exalt the honor, power and glory of the state. How terribly she succeeded only her fate can tell! All individuality was crushed beneath the cornerstone of her national greatness. The American patriot fought for liberty because liberty meant to him the sanctity of that hallowed shrine—the circle of home. No such noble impulse nerved the arm of the Grecian in his struggles. He fought for pride, for his statues and his state. His end was centralization and socialism, and their crumbling ruins brought destruction to his government and death to his freedom.

Rome's ambition was to wield a

military despotism over the whole civilized world, while revelling in Oriental splendor and an enervating sloth. Her success was her failure, and like some obscene and rapacious vulture she stretched her black and blasting wing over three continents, feasting upon the blood and treasure of every nation known to earth, until her prey poisoned and deadened the stroke of her own mighty wing, and then her huge and bloated, but imperial carcass fell asunder, and the influence of her fall will extend to the remotest ages of time.

Napoleon rose amid the crashing storm of the French Revolution and wild ambition whispered in his ear of another French monarchy more absolute than the one whose tyrannical throne had just been hurled beneath a deluge of dust and blood. His success was grand, but the waves as they break upon the barren shores of Saint Helena murmur ever more of a grander failure.

Who would call the late war a perfect success for the North, or a total failure for the South? Its beneficent effects to the South are already plainly manifest on every hand in the new order of things. The North succeeded in forcing upon us nearly seven millions of enfranchised negroes, yet how different the result from that intended; it gives an increased repre-

sentation in our Federal Assembly while this increased strength carries almost no support to the Northern principles which created it. Little did the North dream in her hour of triumph that she was forging a "boomerang" which would recoil on her own head with such merciless effect. Paradoxical as it may seem, this truth is as evident to thinking men as the great moral truths that crisis taught us.

And thus it has ever been. After the bubble comes the panic, after the night of revel comes the morning of bitterness, after an era of golden magnificence comes a period of decay. Empires wax, wane and perish; ideals appear, develop and fade; philosophies rise and grapple with the mighty problem of Being, then sink beneath the crest of ever-advancing waves of thought. The human intellect believes each to be the proper solution to the problem of life, but ever and anon the heart is staggered with uncertainty and throbs and sighs and moans for the knowledge which only Death can reveal and seeks for the answer which only Eternity can give.

Naturally then the question arises: "What is to be our future as a people?" Shall we escape the operation of this eternal and unchangeable law? When we consider the various and diverse forces at work in our society it al-

most justifies the fear that our boasted civilization of to-day, certainly the grandest success in all

annals of humanity, may be but a prelude to the most stupendous failure the historian has ever yet recorded. But is all life only a phantom? Has earth's long pilgrimage been but towards an ever-fleeing *mirage*? Have all those causes for which martyrs have prayed, statesmen pleaded and heroes fought and died been delusions? No, forever no! The grandeur of the nineteenth century civilization is but a precious collection of relics from the failure of countless millions of ideals; its darkness is only that which the human mind has not yet been able to eliminate. This process of separation is still going on; this is Progress--Progress the daughter of earnest and benevolent effort.

She has ever reared her proud head amid the wreck of nations, never retreating, ever advancing.

With our hand she gathers and strings the pearls of the past and garners those memories which wake to perish never; with the other she grasps the helm of the Ship of Time, and steers her freighted with the hopes of earth toward that grander ideal of success, an ideal which no nation has ever yet achieved, an ideal stretching beyond the horizon of human thought into the glorious realm of the infinite beyond, an ideal toward which the whole world is being borne slowly, painfully, but surely. Courage then should be the watch-word.

"Heaven is not attained by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And climb to the summit round by round."

CAROLUS.

PEACEFUL GOVERNOR ARCHDALE.

The conduct of John Archdale, when Governor of Carolina in 1695, is one of the many illustrious examples of the moral force which attends the practice of a policy of peace. The colony had been granted by Charles II, in 1663, to eight English noblemen. It received a constitution from John Locke, by which an heredita-

ry nobility was created, but this ill-fated "Grand Model," during its brief life of twenty years, only produced friction between the proprietors and the colonists. The early years of the colony were years of confusion. The Indians were overreached in trade, and kidnapped to the West Indies; the colonists connived at privateering

expeditions against the Spaniards, till the two peoples came to feel a rooted animosity to one another, and factions and jealousies sprang up between the different sets of colonists. At length affairs reached such a pass that the Governor wrote to England that "it was impossible to settle the country, except a proprietor himself was sent over with full power to heal their grievances."

John Archdale was sent. Like William Penn, he was a member of the Society of Friends, and like him, his adoption of Quakerism seems to have separated him from his family. He was probably chosen for the difficult position owing to the success with which he had governed North Carolina in 1687, during an absence of the Governor, Sothell, who was a brother proprietor and an ambitious, unscrupulous man. A letter written at that time shows the earnest spirit in which he strove to bring about peace. "I hope I shall have the country at peace with all the Indians, and one with another. The people are very fearful of falling into some trouble again if I should leave them before my brother Sothell returns, which makes my stay the longer. Some of the Indians near me are so civilized as to come into English habits, and have cattle of their own; and I look upon their outward civilizing as a good prepara-

tion for the Gospel which God, in His season, without doubt, will cause to dawn among them."

This man, with his love of peace, and his desire for the welfare of the Indians, was well fitted to calm the turbulence of the colonists. He reached Charleston in August, 1695, with almost unlimited powers, and every faction at once applied itself to him in hopes of relief. He appeased them with kind and gentle words, and as soon as possible summoned the Assembly and addressed it in a conciliatory tone. After a long session all matters were settled amicably, owing to the wise concessions made by the Governor. Forgiveness of certain debts, careful inquiry into cases of individual grievances, the selection of a council from among the citizens most trusted by the people, these were some of Archdale's wise measures. Of the hostile Indians he made warm friends. Magistrates were appointed for hearing disputes between them and the settlers, and his efforts to protect them against insults and to establish fair trade with them met with considerable success. Even the Spaniards at St. Augustine, in Florida, gratefully acknowledged his justice and kindness to some Christian Indians under their protection, who had been captured by another tribe and brought to Charleston for sale to the traders of Jamaica and Bar-

badoes. This he prevented, considering it an atrocious crime to sell Christians of any denomination. Archdale's friendliness to the Spaniards was soon after repaid by the kindness with which, in 1697, a party of shipwrecked Friends was treated at St. Augustine.

At home, the only unsettled difficulty related to the Huguenots, who formed a large body among the colonists. Archdale wished to allow them all the privileges of British subjects, but was obliged to waive the question rather than disoblige the bulk of the British settlers.

Having thus accomplished all his objects, he returned to England at the close of 1696, amidst the gratitude of the colonists, leaving the government in the hands of Joseph Blake, who, during the four remaining years of the century, ruled quietly and well over the now prospering settlements.

We know very little more of John Archdale. Having settled at Chipping Wycombe, in Buckinghamshire, he became so popular with his neighbors that he was elected by them to Parliament, in 1698, without any solicitation on his part. His strength of principle showed itself in his refusal to take the oath, and in consequence his election was annulled. In 1707 he published a quarto volume containing a description of Carolina, "with several remarkable passages of Divine providence during my time."

Such is the scanty record of a most useful life. John Archdale did not seek for fame or power. The greater part of his life was spent in the ordinary round of his daily duties as a country gentleman. And yet he is happy above many who take a more brilliant place upon the page of history, for our memory of him is associated only with words of kindness and deeds of peace.—*Selected.*

STRAWS.

Very few students ever go to College without sooner or later giving to their schoolmates and teachers an insight into their character and to a great extent into the environments of their home life. It is encouraging to see a young man with a definite purpose, identifying himself with the best, or in other words the Christian body of students immediately upon entering college. He not only raises *himself* in the estimation of *all* with whom he comes

in contact, but also gives them a better opinion of his parents, his former associates and the town or district of country in which he lives.

On the other hand it is, in one sense, discouraging to find some of our school-mates spending their money and time for that which does not strengthen their mental abilities; and above all to see them neglecting the splendid opportunities of the most vigorous part of their lives. Among this class of college students, (and I am glad to say that there are but very few at Guilford), we find the loafers, "dead-beats," occasional card players on the sly, and "little thieves." These characters are soon discovered and read by all intelligent persons with whom they are thrown. They seem to forget the object of their being and that they reflect upon the characters of their parents, (for whom they would take revenge if slandered by anyone *else*), when they engage in these "little meannesses" that really speak so loudly. There is not one of this class who, if one of his nearest relatives were to walk into a prayer meeting while he and his associates were disturbing the worship by that abominable "scraping of feet" or some other irritating noise, but what would

stop immediately and literally gnash his teeth if the others did not stop also. It is certainly a calamity if the few who thus disturb our religious gatherings cannot be prohibited. They certainly never think what a feeling of shame they send through the very beings of the remainder of the students, and what a reflection they cast upon the college and its faculty. We sincerely hope that these boys will *stop and think* when they engage in these ungentlemanly acts that throw discredit upon themselves and many others.

Now it is the duty of the Christian class-mates and school-mates of this class of boys, to show their love for them, pray for them and try to bring them individually under better influences.

Those who profess the name of Christ sometimes encourage instead of discourage these weaknesses in their fellows, thus giving them less faith in the Christians themselves and also in the Christian religion. We should *never* laugh at the oaths, the carelessness, the disregard of worship and many other similar things which we frequently hear expressed among us, for in so doing we give our approval to those things. We should detest the actions and love the actors.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE
LITERARY SOCIETIES
OF GUILFORD COLLEGE.

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year. . . . \$1.00
Club rates: Six copies. 5.00
Single copies.10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

OCTOBER, 1892.

ANOTHER STEP FORWARD.

This issue of THE COLLEGIAN goes to the home of every student now at this institution. We make this new move for two reasons—the first being that we take it for granted that the patrons of Guilford College are deeply enough interested in those whom they send here as to be also deeply interested in all that is connected with the college. Our second reason is that we believe all the patrons who do manifest this interest will subscribe to THE COLLEGIAN and thus aid us in raising

the standard of the paper until it shall be a real representative of the intellectual life at the college. It will be the constant aim of the present staff to make each issue of THE COLLEGIAN more attractive in appearance and more readable.

THE COLLEGIAN is intended to be a medium through which every one interested may to some extent become acquainted with the intellectual and social life of the college. Since its foundation Guilford College has stood on its own merits, and has never pretended to be more than it really is, and THE COLLEGIAN, as its representative, stands upon the same ground.

To the patrons we would say—our mission is to let you know what we as students are doing.

Lend us your support—not simply for financial aid, for THE COLLEGIAN has always been on a firm financial basis, but because your support will add strength to our motives.

We anticipate the best results from our new move.

PERSONAL WORK.

Among the many ways by which we, as professing christians, may advance the kingdom of Christ, there are none more promising of important results or more emphatically enjoined upon us by the

words and example of the "lowly Nazarene," than individual effort for the salvation of those with whom we are associated. In fact the christianization of the world is dependent upon individuals, which include you and me; and if we neglect the performance of our duty, we act in a manner very displeasing to our Heavenly Father, and are guilty of sin; for, if we rightly interpret the Word, the want of conformity unto his revealed will is as truly a sin as a transgression of it, nor are we aware that he has ever intimated that a sin of omission is less heinous in his sight than one of commission. It was not for the *wrong* use but for the *non-use* of the one talent that the servant was deprived of his trust and called "wicked and slothful" by his master. "Inasmuch," said Jesus, "as ye did it not to one of the least of these, ye did it not to me." Again, "Ye are the light of the world." As it is the sole purpose of a light to involuntarily illuminate and benefit its environments, so is it an essential qualification of a christian light to do likewise; and when a brightly burning lamp cannot be seen in darkness, then, and not till then, can a soul filled with the love of Christ mingle with dying humanity indifferent to its great need. If your associates and those with whom you chance to come in contact, cannot tell by

your conversation and actions that you are a christian, rest assured your lamp needs attention. Think you any one ever mistook Christ for a publican or sinner, although he constantly mingled with them? No! by his very presence he impressed every beholder as one possessing the divine nature. But we often live such lives and so seldom do anything at our profession, that those around us have to consult the church roll or make other inquiries to ascertain our position. How great, then, is our responsibility, and how foolish are we if we trifle away these golden opportunities for service.

It is a lamentable fact that the majority of professing christians consider speaking to a friend or relative about his soul's salvation a burden rather than a blessed privilege and pleasure, but will discuss freely with him the leading topics of the day without once mentioning the all important question, and if accidentally confronted by it will invariably evade it at the first opportunity.

Are we Christ-like if we act thus? Let us look for a moment at our exemplar and see. Christ was a personal worker. It was a personal interview he had with the woman at the well that resulted in her conversion; it was in a personal conversation that he showed Nicodemus the necessity of a new birth, the young ruler the

danger of riches; he personally administered to the wants of the poor, the blind, the lame, the bereaved, the disconsolate, and in fact, the larger portion of his ministry while on earth was devoted to acts of mercy and deeds of kindness to individuals.

The motto "Look forward, not backward," is a very good one, yet we think we are often benefited by taking a view, occasionally, of our past life, that we may see what progress we have made. It is possible for us to labor under the delusion that, as we do not always see the result of our lives during our earthly existence, we will reap our reward hereafter, while in truth we have sown no seed from which to expect a harvest.

Let us solemnly and honestly ask ourselves how many persons we have spoken to concerning their souls during the last week, month, year, or since we espoused the cause of Christ, and see if we can be confident that, if it should be the good pleasure of the All-Wise one to call us hence, our crowns of rejoicing would be embellished with glittering stars as fit emblems of the souls we have been instrumental in leading from darkness into light.

Let us as Christians, members of the true vine, awake to a sense of our responsibility and be up and doing while it is day, know-

ing that the time for gleaming will soon be past, and that "He that winneth souls is wise" and will not fail of his reward.

E. E. G.

?

Doubtless if we had given this article a subject, some of our readers seeing it would have passed these words by with the epithet "old" or "stale." Therefore the only appropriate title has been omitted, hoping that thereby some may be led to consider the subject of vocal culture.

We know that the voice has much to do with the attractiveness of a person, consequently the influence. We are pleased with a voice that is smooth, distinct and musical. The tones that are harsh are grating to our ears, and no matter how beautiful may be the thought expressed the sounds with which it is clothed makes it to a great extent repulsive. Whatever of voice we own is natural, and as any other gift of nature will admit of cultivation, and it is in behalf of vocal music as a part of the curriculum of a school that we take up our pen.

Heretofore, development, to the greater part of humanity, has signified a struggle against the common circumstances of life, and even now this meaning is not foriegn—certainly not, in regard

to our subject. Even the free, God given faculty of voice, which needs no material aid to perfect it, cannot be developed without a far more considerable financial outlay than is really necessary. The circumstances essential for the cultivation of the voice are now out of the reach of the bulk of our young men and women, for in every American educational institution within our knowledge vocal culture is still an "extra." In some of the schools of Europe vocal music is given to all of the students as a part of their regular work, and this plan receives hearty commendation. Especially in schools that are in reach of the poorest children the results of this plan may be seen, for thereby special musical talent has been discovered and put on the highway to development that otherwise would have been lost to the world. We would ask the questions: *Why* do not we have this training also? Why not in a week of school work give time necessary for vocal culture in proportion to that required and given for the mastery of mathematics or any other study?

The purpose in this line of culture seems two fold. First, to meet the demand of the world that calls for song. We hear minor strains every day from the wind, the water and the birds, and these are appreciated. But hu-

manity will have more than this, and it wants major tones of combined smoothness and melody. The world wants music because of its influence, since it is a cause of good and again a result of good. Rational man loves a song for it is a natural outcome of gladness and the sad heart often finds relief in tones, and even the troubled mind of the maniac is calmed to some extent by the human voice.

But for those who perhaps do not love song there would be a second good result from vocal training—a pleasant voice for conversation. Reading is considered helpful in training the voice as to tone, pitch, variety, etc. Vocal music teaches the same. Duty bids us make the most of ourselves. Therefore we want to make our voices such as to convey the correct impression of the inner man. Sentences involving comfort are not such without a tone of comfort, and words of cheer are blank without a spirit of cheer. We need as much of the cheerful, comforting and silvery tone in our daily conversation as we need finely constructed sentences, and without training many of us will lack these, for nature has not given us all *sweet* voices. Therefore, that our voices may be a source of direct pleasure to others, and indirect good to ourselves, we should strive with the

perseverance of Demosthenes to make our tones accord harmoniously with the minor strains of nature—our standard of excellence.

E. L. D.

COLLEGE PRIDE.

Among all the conditions which enter into college life, none is more suggestive as we conceive, than *college pride*. This condition is looked upon from various standpoints by different individuals, and the right view of it is often not taken. By college pride we mean college enthusiasm as it is manifested in the different phases of college life.

It is the out-growth of the desire to be at the head in every way that is honorable, and since it is not a declaration of undue self-esteem on the part of those who engage in it and uphold it, we are inclined to believe that it results in much good. In the first place the spirit of the age favors it. This is an age of action, and the balmy days of reflection and leisure have put on a new attire. Thus we see our institutions of learning confronted with a new condition. There must be life, energy and constant effort; there must be college pride manifested by both faculty and students of any institution that fulfils the requirements which the American youth of to-day demands. How,

then, can the faculty of an institution manifest college pride? First of all by every individual member making himself felt in the leading educational matters that come before the people; by coming in contact with the masses; by raising his voice in educational assemblies, and in many other ways.

When these things are done by any individual member, then in almost an unconscious manner will the institution he represents be placed before the people in its *true light*.

Some institutions are represented as being a great deal more than they really are. When this is the case college pride has been transformed into "*college boast*." Other institutions do not stand before the public in a light that is just to the institution or the people. When this is the case college pride is sadly wanting.

The students of every institution of learning play an important part in the formation of the character of the institution, thus we must expect to find in them this enthusiastic spirit even to a greater degree. The student that shows an enthusiastic interest in the success of any movement engaged in, either by the institution as such or by the students themselves, has a college pride which is valuable to himself because it is valuable to the institution.

The college that thrives and prospers in these days is the one that prepares itself to do good work and lets the people know it.

College pride is a potent factor in bringing about this result.

C. F. T.

PERSONAL.

Dora Bradshaw has returned to her school in Berlin, Va.

E. E. Farlow is teaching at Plainfield near his home.

Berta Tomlinson is in Durham, studying vocal and instrumental music.

Estelle Patton is teaching music in the school at Union Ridge, N. C.

Eunice Darden has taken charge of the school at Swepsonville, N. C.

Robert Waggoner is conductor on the electric car line in Winston, N. C.

Notre Johnson of the Freshman class of '90, is at the Normal and Industrial School this year.

J. Clark Wilson is teaching at Providence, Randolph Co. His school opened with thirty pupils.

We miss Mamie Arnold from our ranks this term. She is teaching now at Cameron, near her home.

Mrs. Pearl Mendenhall Walker, accompanied by her husband, is visiting at her old home in Greensboro, N. C.

A. W. Blair of '90, '92, of Haverford College, is now employed as first assistant in the Friends' School at Jenkintown, Pa.

I. E. Pearson of Des Moines, Va., a student of the Boarding School in '59, is a successful minister of the Friends' church.

On Sept. 18th, 1892, Allen J. Marshburn was married to Emma Lashley, all of Snow Camp. Our best wishes go with them.

Lonnie Hollowell and Charles Kirkman are both employed as salesmen at the store of S. S. Brown & Co., Greensboro, N. C.

Mr. and Mrs. Wm. Futrell of Philadelphia, Pa., have our sincerest sympathies in the death of their little child which occurred last month.

Cora E. White of Belvidere, is trying the practical side of life this term. We are glad to know that she intends joining the class of '93 after the holidays.

Miss Julia White, who for five years past has been our much loved governess, entered her new field of labor on Oct. 5, as a student, at Bryn Mawr College.

We are sorry to learn of the death of Anna Hendricks, which sad event took place Sept. 25th, 1892. Her family have our deepest sympathy.

Zella McCulloch was one of the fortunate competitors for the scholarship from Alamance Co., to the State Normal School and will spend this year at that institution.

Our new governess, Miss Louise Osborne of Indiana, is a most excellent lady and teacher, and she is cordially welcomed at the College by both teachers and students.

At the last State Convention of the W. C. T. U., held in Greensboro, Ida Vail of Charlotte, N. C., was elected Superintendent of the State Y. W. C. T. U., which position was formerly held by Anna Aston, of Asheville, N. C.

Dr. David Jones, who attended the N. G. B. S. during the years of '84-9, is pleasantly situated on his farm near Richland, Va., having retired from general practice on account of failing health. He is still an active Christian worker.

Sam. Long stopped for a short visit at the College last week on his way to Baltimore, Md., whither he goes to take a three years' course in electricity. We expect to hear more of him after while. He is an independent thinker.

Emma Blair and Ella Smith, both students of N. G. B. S., were the successful candidates in Guilford Co., for the scholarships to the Normal and Industrial School at Greensboro, N. C.

Lucy Rains, whom we knew as Lucy Hancock, has lately been called upon by our Divine Master to sustain an irreparable loss in the death of her husband, Dr. J.

R. Rains. Dr. Rains had been sick for some time with paralysis and died the 14th of last April. Lucy still lives at her home in Wentworth, N. C. May our Heavenly Father comfort her in this hour of greatest sorrow.

Joe. Peele, of '91, who has been actively engaged in Christian work in some of the northern states for the past year, is now pastor of the Friends' church in Salem, Ohio. At school he proved himself to be an original thinker and thrilling orator; combining with these rare gifts so many Christian graces and an earnest zeal in the service of the Master, he cannot but succeed. We wish for him many souls for his hire.

We are sorry that Will Kennedy has again been compelled to leave school on account of illness.

Anna Tom Jones has accepted a position as principal of the Kindergarten department in the graded school of Bennettsville, S. C. She likes her work very much and is delighted with Bennettsville and her people.

Alice Hare, a student here in the old N. G. B. S. days makes her home with her sister in Springfield, O. She is now visiting friends in Virginia, and contemplates making a visit to Guilford College soon.

 LOGGALS.

Now is the time to learn one another's politics.

The families of Wm. Hollowell and Cyrus Winslow have recently moved to Goldsboro.

Prof. F. S. Blair gave an interesting talk to the boys some nights ago.

The lecture on Oct. 8th was given by Prof. Perisho. Subject: Building a Character.

The "*third year preps*" are about to organize. Our sympathy goes with them in all their efforts.

Archdale Hall was never in a more perfect condition than at present. Much credit is due the management.

The foot ball season is again upon us, and now is the time to organize a club. There is plenty of material.

The largest crop of corn ever produced upon the college farm is now packed in the silo for winter use.

No doubt our "Scientist" has concluded that swinging from a horizontal bar is not the most graceful thing that can be done.

There are two pianos in the music room now and Mrs. Doak has quite a large number of students who take lessons under her.

We hope all students will patronize those who advertise in the COLLEGIAN. They deserve our patronage and none others can *expect* it

T. Gilbert Pearson, one of our Prep's, has recently received the first prize offered by the *Oologist* to the one who contributed the best article for that magazine.

McAdoo came into his room one day and exclaimed that some one had stolen something from his room for they had broken the "ransom" over his door.

Columbian day (October 21st) will be observed as a holiday at the College. Exercises will be held in the morning at King Hall. At night the Y. W. C. T. U. will give an entertainment.

Our contributors columns are full of interesting matter this month. We think our readers will appreciate this fact by carefully reading every article.

THE COLLEGIAN is meeting with much encouragement this year, and we hope, before the holidays, to be able to present a paper so improved that it will hardly recognize itself.

The subject of attention is quite as important in the recitation room as in the text book on Mental Science, but quite a small boy who frequently visits the class room generally succeeds better than the

teacher in attracting the attention of the class.

The Analytic Geometry class have the idea that "Infinity" must be a very crowded place.

Archdale boys to Prof. Perisho: "Convey our compliments to Henry Cude and tell him we ask at his hands the engine and wood-saw in *Locust Grove*."

The young ladies' tennis court has recently been greatly improved. It would be a still greater improvement if several new ones were made.

Addison Coffin and J. Van. Lindley have returned from their trip in Europe and the readers of THE COLLEGIAN will hear something from them concerning their journey and the things which they saw.

The recent visitors at the College were H. H. Woody, Robert Hodgins, Nat. Coltrane, Sam Long, Clark Mendenhall, Mrs. — Mendenhall, of Lexington and David Sampson.

We are glad to note that quite a number of the new students take an active interest in the debating societies, and by present indications they will make good speakers before the close of the year.

Boy (ignorant of circumstances) —Is there any water in the day room Beall?

Beall (who had just emptied a

bucket of water upon his own head by opening the day room door)—I think not.

It appears from the words of one of their representatives that the girls in Founders' Hall are an exceptionally good set. We have not yet heard the decision of the governess.

Quite a number of students are taking the Commercial course, and under the present supervision and management it certainly will not be long before this department of the College will have established a good reputation throughout the State.

On the evening of the 3d inst., a surprise party was given at the residence of President Hobbs in honor of Miss Gertrude Mendenhall, before her departure from the College. The occasion was a most enjoyable one to all who attended.

One of our alumni, upon being asked for a "contribution" for THE COLLEGIAN, replied by sending \$1.00 to pay his subscription. While all contributions of this nature are acceptable, our friend doubtless knows by this time that it was a "literary contribution" that was wanted.

The base ball items that generally occur in the local columns are missing this Fall. We have the material out of which a good

team could be made but still the ball ground remains unused. In fact it seems that but little interest is taken in the national game anywhere in the state. What is the reason?

The new bell has arrived and is now occupying the position of its "venerable and honored predecessor." Its tones are much clearer than those of the old bell and can be heard a greater distance

The constant additions to the cabinet have caused the specimens to become so crowded that a new case will soon be constructed so that they may be placed in better order.

The annual entertainment of the Websterian Literary Society has been postponed from October 29th to November 5th, to avoid conflicting with the Y. M. C. A. Convention to be held at Reidsville on the former date.

To Professor Davis is due the thanks of every student for his timely remarks in collection some mornings ago. He always says something that puts one to thinking. The subject of "concentration" should be talked of more than it is. As Emerson says: "Concentration is the secret of

strength in politics, in war, in trade—in short, in all management of human affairs."

Mr. J. H. Southgate, the foremost Prohibition orator in the state and a prominent business man of Durham, gave an excellent speech in King Hall on the evening of Oct. 7th. Mr. Southgate won the admiration of all who heard him, irrespective of party, because of his earnestness and oratory. We were glad to have him with us because he is a typical North Carolinian, full of patriotism and ever watchful of the interests of the people.

The National holiday on October 21st was fitly observed by the students of Guilford. At nine o'clock in the morning some very interesting exercises, showing the scientific and geographical knowledge at that time, and also the difficulties which Columbus had to contend with. Two scenes were represented; first, the discussion of the Spanish court concerning the plans of Columbus, and second, his appearing before Ferdinand and Isabella. All these were made more patriotic by the singing of "America. The exercises closed with a hymn, after which the regular holiday began.

EXCHANGES.

From "*The Academy*" we learn that Salem (N. C.) Female Academy has opened this year with a prospect unusually bright and promising. This time-honored institution continues to flourish. We wish for it a future even more useful than the past.

"An Uncrowned King" forms the title of an able and interesting address published in the last "*Earlhamite*." It presents in a lively and impressive manner the past sovereigns of the earth as contrasted with those less honored characters that have played their part in the history of the world—persons whose noble thoughts and deeds, and not a mere earthly crown, have designated as true kings. The production reflects credit on the author and on the institution of his choice as well.

A few weeks ago there appeared in the *Journal of Education* an article on the higher education of women in Italy, Germany and England, showing the great progress that has been made in those countries in the higher culture of woman. We learn from this that in 1876 the Universities of Oxford and Cambridge opened their doors to women, who, since their admission, have led in all examinations for degrees and have sur-

passed in their college work. If we in America would keep up with the educational spirit of the age, should we not make our institutions of learning co-educational?

In the September number of "*The Revue*" we were gratified to find an address by Hon. H. W. Lightfoot. The speech exhibits a true type of southern manhood, which knows no such word as failure, and which has for the past twenty-five years been retrieving the fallen fortunes of the South. Among other things he reminds us that the energy of the Southern man has not made a "New South," but has only rebuilt the old, with such modifications as the abolition of slavery necessitated, so that it is now the duty of the Southern youth to carry the work to grander heights.

In the September issue of "*The Popular Science Monthly*" appears an article headed "Change in Chemical and Geographical Words." The subject treats mainly on simplifying the spelling of words used in those two branches; but in conclusion the writer expresses the opinion that a general simplification of English spelling will be an event of the near future. He strengthens his statement by asserting further that the philologists as a rule desire the change, and that no linguistic

scholar of any importance opposes it. May such a hope soon be realized. We eagerly await the day when the present cumbrous system of spelling shall be abolished and words can stand in their true light, without the addition of needless letters which tend only to confuse and require a vast amount of labor.

In the September number of "*The Educational Review*" there is published a very forcible discussion from W. B. Shaw, on the subject of Compulsory Education. He says that ignorance is a danger to the state, and he shows that among our foreign population and chiefly in our larger cities and towns the want of education exists to an alarming degree. The employment of so many children as laborers, he claims, is fostering in our country an illiterate element which can be avoided only by means of a carefully guarded system of compulsory education. Where this system has been tried, even imperfectly, it has proved quite successful. We must educate the children of foreign parents; the state must take an interest in the matter, and in so doing look well to her own safety. Such a mass of illiteracy thrown upon the country will result, if not in danger to the state, at least in retarding her material progress.

The study of history is brought

before us in its true light in the September issue of the "*Eclectic*," in a short sketch on the subject. We are there taught that the proper study of history consists not merely in crowding a number of dates into the mind or obtaining a knowledge of events. The subject need not by any means be a dry one. For instance: in studying the history of an ancient nation, we want to get into the very life of its people as far as possible. It is people that we need to study, and only by studying them closely in their manners and habits can we learn them thoroughly and see their proper relations to the world at large.

Y. M. C. A.

The College Y. M. C. A. has a sphere peculiar to itself. It differs widely from the city associations in several respects. Instead of joining into one work the young men of a community or town, it is composed of young men representing various sections of the State and even different States of the Union. Its ranks are continually being broken, only to be filled again with fresh material, four years at best being the longest that any two members can remain together in the field. Instead of having the home influences on the members to help sustain the spiritual life of the

institution, its members are completely removed from any restraining power that loving parents may hold over the boys; hence the duty is all the greater in this respect. Moreover, the responsibility seems heavier when we reflect that the College Association has under its care and Christian training those who are providing themselves with such a store of knowledge as will enable them to become either mighty workers for the truth or instruments of untold evil.

It is here, where the student is preparing himself for some field in after life, that such a Christian organization should come in to help that individual realize the true object of life and impress him with the vast importance of living a life in accordance with the teachings of God's word. The brilliant talents which we see displayed in those noble youths must be directed into the right channel.

On whom, then, does this work devolve? Surely on no one person, but rather on the Association as composed of many members. The work is strictly a work of young men in behalf of young men, of students among their fellow students—all, as it were, on the same level. But how shall we work? We answer: With all our might and with a definite purpose in view. Let each one feel that

he is really good for something, and with the purest motive let him labor with full confidence in the cause.

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Guilford Collegian,

PUBLISHED MONTHLY BY THE

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GUILFORD COLLEGE, N. C.

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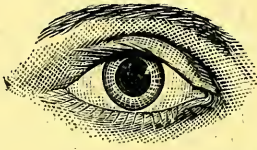
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THE GUILFORD COLLEGIAN..

VOL. V.

NOVEMBER, 1892.

NO. 3.

THE TRUE SOLDIER.

He stands a target to the men
Arranged around to take his life,
As brave and beautiful as when
With boyhood's spirit he was rife.

His countenance is full of trust,
He fears no warrior in the land,
His Captain is both good and just
And he obeys his least command.

He holds man's life a gift divine,
And no one should usurp the power,
To say, "just here I'll draw the line,
And you shall die this very hour."

He will not shoot his fellow man,
Tho' placed in battle's foremost line,
To kill was not the Savior's plan,
And if I'm Christ-like 'tis not mine.

'Tis time that we had ceased to fight,
Had ceased to shed our brother's blood,
But rather let us all unite
In living for each other's good.

The nineteenth century closing in
Has made full many a great advance,
But who can tell what might have been,
Had all those strong men had a chance,

Whose strength was wasted on the field,
 Whose life was cut off in the flower,
 What would have been the priceless yield
 If they had but reversed their power?

In the years that are yet to come
 May cruel strife and warfare cease,
 And as with loved ones in one home,
 May all the nations be at peace.

SPELLING—VOL. 2. NO. 6.

BY J. FRANKLIN DAVIS, A. M.

SPELLING is the title of a magazine devoted to the simplification of English orthography. It is issued quarterly by the Library Bureau of Boston, and is the official organ of the Spelling Reform Association. There has been and still is quite a number of publications issued in the interest of spelling reform, which have not had the sanction of the Association, and have had no connection with it further than possibly that their editors and proprietors may have been members of it; for the Association is willing to receive into its membership all who favor a simplification of our spelling to any degree and thru any means, but its official action has authorized amendments only of a very conservative kind, and only on scientific and historical grounds; so that while there may be cranks among the members of the Association, and many cranks in this reform as in every other ar-
 zelously at work with the best of
 motivs in its behalf, their work is
 not all approved, nor has it all
 been wise. Hwen an ardent ad-
 vocate of spelling reform invents
 a new alfabet by hwich our lan-
 guage may be ideally represented
 according to the principl, one sign
 for a sound and one sound for a
 sign, he forthwith sets about pub-
 lishing a paper in this alfabet.
 Thus we have had many exam-
 ples of fonetic representation of
 our speech, but they have all been
 too far removed from the ordinary
 representation to give any ground
 for hope that any of them could
 cum into immediate use as a prac-
 tical reform.

That a fonetic spelling ought to
 be our ideal and aim there can be
 no doubt; but the Spelling Re-
 form Association having within

its ranks much wise counsel, has never proposed anything but a practical and reasonable reform. To represent the reform according to the principles of the Associations—hwich hav the support of the filological societies both in America and England—is the object of SPELLING; also to keep before the public the necessity of a reform, to set forth the practical steps by hwich the reform must proceed, and by persistent and consistent use of improved spelling to familiarize its readers with a reformed orthograpy. Another object hwich it servs is to keep its readers posted on the progress of reform, to giv reports of meetings of the Association, of Congressional and State enactments in behalf of the cause, as wel as notices of current literature on the subject.

Not unfrequently also it contains articles of a learned character by specialists on subjects connected with the history of our language. Of this character in the present issue ar "*The Study of Fonetics*" and "*Words Speld or Pronounced Alike*." The latter is a powerful refutation of one form of the etymological objection to the reform, hwich asserts that a fonetic spelling, by leveling under one form all words pronounced alike but now speld differently, would lead to serious confusion. This is one of the first, and to

those who hav not givn the subject special attention, one of the most forcibl arguments in favor of the existing spelling. But hwen put to the test it has no more force than the rest and utterly fails. But suppose it had force, as in case of words like *rite*, *write*, *right* and *wright*, hwere a fonetic spelling would obliterate the writn distinction, it must hav equal force against the many more existing cases, as in *ring*, a circle, and *ring* sound; *mean* common, *mean* medium, *mean* intend; *leave* quit, *leave* permission, and *leave* to put forth leaves; hwere the writn distinction has alredy been obliterated, or has never existed in modern English. Now if it is true that we should lose something in the case of the former examples, it is equally true that we should gain in the same proportion by diversifying the spelling in the latter examples. But as no one ever experienced any inconvenience in words of the latter class, so has no one in reference to words of the former class hwen spokn, and this only is real language. For no word spokn or writn, fonetic or unfonetic, has a definit meaning in itself, or taken alone. It is only in context a word has meaning, and the meaning is determined by the context. The word *right* is in itself not clear, but becomes so as soon as we put it in context, and we speak of a

right angle, or right conduct, or the right direction, or the rights of men, of turning to the right, with instant intelligibility.

The writer quotes Prof. Whitney and Max Müller to a considerable extent, but I can take space here for only one sentence. Speaking of the alleged advantage of spelling words differently hwich are pronounced alike, Prof. Whitney says: "Nor do we gain a straw's weight of advantage in the occasional distinction to the eye of words hwich ar of different signification, tho pronounced alike; our language is not so Chinese in its character as to require aid of this sort; our writing needs not to gard against ambiquities hwich are never felt in the spokn speech; we should no more miss the grafic distinction of *meet*, *meat* and *mete*, of *right*, *write* and *rite*, than we do now that of the two *cleave*'s and *page*'s, the three or four *found*'s and *sound*'s, or the other groups of homonymns of the same class."

Another interesting contribution to this number is "*Spelling Reform before Congress*." Hon. A. C. Durborow, of Chicago, Ill., has a bill before Congress for hwich many spelling reformers and influential printers hav been laboring, some in the way of securing signatures to petitions for its passage and others in laying the nature of the measure before the House Committee on Education.

Altho this is not a measure to which the Association is officially committed, Secretary Dewey went to Washington, and on June 1st secured a meeting of the House Committee, who gave the hole morning to the subject and showed an appreciation of it, and such objections as wer raised to the measure wer satisfactorily anserd.

Other artcils hwich wil be eagerly red by those who wish to keep posted on the progress of this most needed reform of the age, ar "*The Century Dictionary in favor of Amended Spelling*," hwich I hope the editors of the COLLEGIAN wil print in full in their next issue; "*The Pleasures of Life and Spelling*," being a quotation with some comments from Sir John Lubbock's book, "*The Pleasures of Life*," in hwich he enters a protest against "the interminabl intricacies of spelling"; "*Amended Spelling in College and Academy Journals*," being mention of a circular prepared by Prof. March, Pres't of S. R. A., to be sent to editors of College and Academy papers, urging them to use in their publications the amended spellings recommended by the Philological Associations, and printed in the Appendix to the Century Dictionary.

Articles of less note ar a report of the annual meeting of the S. R. A., held at the University of Virginia, in July last; notices of

various journals which have regularly or occasionally adopted the simplified spelling. Among the notes we find that the Faculty of Iowa College, at Grinnell, has decided not to print or circulate any more catalogues. May Guilford College, which has practically decided to have no more programmes follow example also with catalog.

THE CONSUMPTION OF WEALTH.

When Adam and Eve were placed in the garden of Eden—if we can gather a correct idea from tradition—one of their first impulses seems to have been to *consume*. At any rate they did consume, and consumption has been going on steadily even from that time until this, and the probabilities are that it will never cease so long as man is possessed of the same desires and inclinations which Adam and Eve possessed.

Just as it was a sin for Adam and Eve to consume some of the things they *did* consume in *their* day, so it is a sin for the people of the *present* day to consume some of the things they *do* consume.

But taken from an economical standpoint, consumption is not exactly a sin, whatever may be the thing consumed, but "it is the use made of wealth"—simply this and nothing more.

The problem of consumption is not one for the Psychologist to deal with—nor the philosopher, nor the logician. It would more

properly belong to the mathematician or the physiologist; but if the political economist is what he claims to be, it certainly belongs to him, and hence it is really a question of political economy.

The statement has been made that "the wealth of the next generation depends upon the use made of the wealth of this." Who the author of this assertion was we do not know, but we shall endeavor to be one of the finishers of it by offering a few arguments to substantiate the proposition. There is an old maxim which says: "Judge the future by the past." No truer is that maxim than that the use made of the wealth of this generation exerts its influence upon the succeeding generation.

In the very outset, we can say with absolute certainty that if this generation leaves no wealth for the next, *it* will have none to begin on, and if this were to be literally true, the next generation would begin the production of

wealth in the state of barbarism. Then on the assumption that every man is his brother's keeper, and that every man has some interest in those who are to live after him, and that humanity loves humanity for humanity's sake, how can this generation use its wealth so as to be of the greatest benefit to the generation which is to follow? Should people living now exert and expend their energies and labor, and then lay aside their rewards for another generation to use? This would be unjust. But wealth can be consumed in such ways as will be of untold benefit to the succeeding generation.

If we drink our wealth up it will be destroyed, but if we put the money that is expended for drink at the present day, into a more enduring enterprise, such as educating the masses, the principal will never be exhausted, but will increase with compound interest.

Education, it is true, is not *material wealth*, but it is a *basis* of wealth, and the individual who possesses the best education is the better prepared to produce wealth and increase it. Hence one answer to the question asked is—deny your appetite for the sake of a future generation.

At the present time a great deal of the wealth of every nation is expended in preparations for war, or rather to sustain standing ar-

mies. It costs Russia each year \$117,000,000 to provide food and shelter for her 800,000 soldiers, who are idly waiting for the time to come when they can engage in bloody warfare. The great German Empire, with her 420,000 soldiers, spends \$90,000,000 annually to sustain them, and when we count the millions of dollars of wealth that is used in this manner year after year and for which there is never any return, the figures are appalling.

If even one nation would give up its annual war appropriation, to be used in showing the others what folly they are engaged in, and in stamping indelibly upon their government records the Christian teachings which so strongly oppose their actions, the succeeding generation would not only be indebted to the present for an untold amount of wealth, but also for establishing firmly one great principle, lasting and enduring. Thus it should be one of the highest aims and a moral obligation of every man to consume his wealth in a manner that is honorable and beneficial to humanity.

Some one has wisely said that "the habits of this generation determine the capital and labor of the next." The person who said this was evidently on the right track. No one will attempt to deny that the bad habits of some

of our greatest men of by-gone days have influenced men of the present day and have caused them to be stained with the curses of debauchery and crime. Clay was a great man, yet he drank. Webster was a great man, yet he was immoral. Probably because of the influences of these men and others of their rank, we have noted public men to-day by the score, who drink, gamble and engage in various immoralities.

Thus it has been with the laboring men and men of all classes, and thus it will continue to be until a mighty revolution takes place. The man who is honest, industrious and temperate, exhibits in himself a higher ideal of life for a succeeding generation to imitate. He is honored and respected, helps to produce more wealth, helps to raise the standard of labor, and thus he helps in some measure to determine the capital and labor of the generation to follow.

There are three kinds of consumption—or rather consumption ends in three different ways—and every individual who possesses any wealth at all, has the privilege of choosing the way in which he shall consume it. There is one kind of consumption which ends in production. An example of this is iron ore, which when thrown into the furnace is consumed but *not destroyed* for it

can still be used in a manner more useful than in its original state.

Another kind of consumption is that which ends in destruction, and under this class we have as examples the consumption of liquors of all kinds, tobacco, opium, etc.

The third kind of consumption is that which ends in neither production or destruction.

It is the happy medium between the two previously mentioned and is very often taken advantage of for the sake of compromise. Examples of this class are the expenditure of wealth for ornamental jewelry, dumb watches, statuary, paintings, Bunker Hill monuments, books that are never read, and flying machines. There are many questions bearing on economic consumption which cannot be passed over unnoticed. Every individual, first of all things, strives for subsistence. It is natural and right that such should be the case, but many persons, through ignorance of the laws of God and of nature, in seeking to *better* themselves in the consumption of their wealth, really *injure* themselves. Probably it will not be amiss to touch upon the question of "*eating*," as it is one in which economy is deeply concerned. America is full of dyspeptics to-day and as a result of this there does not exist as great

an amount of wealth in the country as there would if such were not the case, for a sound body as well as a cultured intellect is a basis of the production of wealth.

Then the ideal citizen should eat moderately, drink moderately and in fact live moderately, and as a result he will not only be of greater service to his own generation but also the succeeding generation.

Gladstone, Holmes and Bismark, with scores of other prominent men, attribute their remarkable longevity to moderate living, and these are good examples for succeeding generations to imitate.

Every man in thinking over this question of consumption could doubtless draw from the study of it many economic principles.

Some one has already been so impressed with the subject as to draw out the principle—"use a thing with the idea of getting all out of it there is in it." In addition to this might be added—never expend wealth for objects that will serve for no good purpose. Never use more of a thing than is necessary—too much of a good thing is worse than none at all. And finally, keep as evenly balanced as possible; move along with the least possible friction, for these things will of themselves engender a spirit of economy and will help to cause all

things to work out together for good.

CHAS. F. TOMLINSON.

HOW THE BIBLE IS REGARDED BY GREAT MEN.

The Bible is the best book in the world.—*John Adams*.

There is a book worth all other books which were ever printed.—*Patrick Henry*.

It is a belief in the Bible which has served me as the guide of my moral and literary life.—*Gatke*.

To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke*.

There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible—*Lord Bacon*.

I believe in God and adore Him. I have a firm belief in the history contained in the Old and New Testaments and in the regeneration of the human race by the sacrifice of Jesus Christ.—*Guizot*.

So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society.—*John Quincy Adams*.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE

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Guilford College, N. C.

Subscription price: One year. . . . \$1.00
Club rates: Six copies. 5.00
Single copies.10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

NOVEMBER, 1892.

CRITICISM.

Everybody knows that criticism is either an aid or a detriment to progress—depending on its character; and that too much of it, favorable or unfavorable, is a hindrance to the success of any one, for if it be of the first it dwarfs the attempts and likewise of the second. But of the first we shall say little, for the present generation does not so readily fall into that extreme. Much of the criticism that is rendered is entirely unneedful and often thoughtlessly given, still as none are justifi-

fied in thoughtlessness, the aforementioned style receives no commendation from us. It would no doubt be better if half the remarks concerning people and their works were never spoken. Public opinion now has too great favor among individuals, and as public opinion is merely the expression of people in general as to a certain person or thing, it seems that for this reason the utmost care should be given to the expressions which form it.

Much might be said concerning criticism in respect to student life, but almost every student knows it by experience. There are many criticisms offered daily that are entirely uncalled for—remarks that do not cause even an effort of the mind in preparation—sarcastic speeches that fall like a burning brand upon the feelings of the one for whom they were intended. Remarks like these, where a student shows a great amount of energy: "He overdoes the matter." When a diligent but unpopular pupil makes good recitations: "She thinks she knows everything," or at a failure: "If I couldn't do any better I would never try any more." And scores of others that cut to the very quick whether they be meaningly or otherwise sent.

If nothing favorable can be said the unfavorable should certainly not be spoken except in

the kindest manner possible toward helping the erring one to overcome the weakness. There is just enough of light and sufficient shadows to make this earth a happy pilgrimage way, to inspire mortal youth with "energies immortal," and, rather than put forward the black leaves of failure or leave unnourished the tender germ of hope, or kill in infancy the desires and strivings after higher and holier attainments, though it may be very difficult, yet, it is *best* to smother within the breast whatever may rise that is not the outcome of love to fellow mortals.

A word, we think, to our exchanges would not be entirely out of place. We think it would be well if the editors of this department, before giving vent to their feelings with words two-edged, would call the fact to mind that the contributors to the journals are living, human beings, who have feelings that may be wounded. After consideration of this, surely, they would not act so much as if they, too, had the idea of the old farmer, who, represented by Will Carleton as addressing an editor, said:

"I used for to wonder at readin',
And where it was got up and how,
But 'tis most of it made by machinery;
I can see it plain enough now."

And furthermore the contributors to college journals are generally young people—students

whose lives as yet have no permanent channel, and should these beginners cherish thoughts of journalism or other literary work, it might be that one of these idle criticisms from an influential source would be the very straw that would change their youthful course into a lower channel. And in consideration of these things we would say to all idle critics and needless criticisms, *away*, and let men and women judge who make to themselves the application of the Golden Rule.

E. L. D.

A QUESTION FOR OUR COLLEGES.

The American college exerts a greater influence upon the various institutions of our country than we are accustomed to attribute to her. Her graduates are the potent factors in almost every reform or revolution and fill the highest positions of both church and State. They are our leaders in thought, and the principles and views advocated by them through the press, shape and control, to a large degree, the action of the masses.

The time which a young man spends at college is that period of his life in which he is most susceptible of impressions, hence the principles inculcated and traits of character developed while there portray the future man. In view

of these facts should not the English Bible, to which we owe our civilization and all elevating influences, have a prominent place in our college curriculums?

It is gratifying to note that the study of the scriptures is made compulsory in some of our institutions, but there are others that do not recognize its importance and simply ignore it as a part of the prescribed course. But we fear that in some instances where it is taught the result is not as satisfactory as it should and would be if the study were properly conducted. Therefore we beg leave to express a few reasons why Bible study in colleges is not as successful as it might be.

First, it is too often looked upon by scholars and faculty as secondary work and treated as such. The student knows that less stress is put upon it than other studies and consequently does not devote the care, attention and time to the preparation of his scripture recitation which he does to a lesson in language or mathematics.

To remedy this the importance of the scripture recitation should be emphasized, examinations required, and the result considered in determining the pupil's average grade.

Again, as a rule when Bible study is made compulsory and examinations held, only one hour each week is devoted to it. The interval between recitations is so great that it is difficult to maintain the interest which would exist if the lessons were more frequent. We think it would be

far better, and more definite work would be accomplished, if our Bible courses were condensed. If we cannot have the Bible taught as a regular study during the whole year, then require it for one term, give it a co-ordinate position with other recitations in regard to time and attention. We sometimes spend a whole year in studying the Bible in this scattering way, and at the close, have only a superficial knowledge of the subject considered.

We are not surprised at this, for if we should study any other branch of knowledge in like manner the result would be similar. Again, to accomplish the most in mathematics, natural science or any line of study, we deem it essential to secure the services of a specialist.

Is Bible study an exception? To be sure it is not, and we think that every christian school should have a specialist to take charge of its Bible study—a man thoroughly consecrated to the Lord and gifted in imparting the truth.

We do not mean to cast any reflection on the ability of college professors to teach the Bible, but it is well known that their other school duties consume the most of their time and they have few or no opportunities for that special preparation which so important a subject demands.

We want to see those colleges which do not teach the Bible come to the front in this work, and those that do making improvements in their manner of teaching, that this work may keep abreast with the other branches of study in this progressive age.

E. E. G.

PERSONAL.

✓ Bertha White is teaching at Hope Academy, Mumsfords, N. C.

✓ John Cannon is clerking in a dry-goods store in Charlotte.

✓ Joseph Hare is at home this year attending to his peanut farm.

✓ Addison Hodgkin has charge of the school at Morrisville, N. C.

✓ R. A. Brown is engaged in school work at Tabernacle, N. C.

✓ Marion Chilton is principal of Westfield Academy, Westfield, N. C.

✓ Mrs. Thomas Phillips, *nee* Ellen Wilson, now resides at Yadkinville, N. C.

✓ Charles Brower has a position in a tobacco warehouse at Mt. Airy, N. C.

✓ Chatham county has a new voter, Elwood Chappell Perisho McBane, called "Parisho" for short.

✓ Annie Parker, a student of N. G. B. S. is attending the Normal and Industrial School at Greensboro.

✓ Robert Cronk is now professor of mathematics in Friends Boarding School at Union Springs, N. Y.

✓ Mrs. Julia A. Kirkman, makes her home in Friendsville, Tenn., where she is educating her two sons.

✓ J. R. Kennedy, a former member of THE COLLEGIN staff, is clerking at the St. James Hotel, Goldsboro, N. C.

✓ Lucy Dees has deserted her Sophomore friends at G. C. this year and is now at the State Normal and Industrial School.

✓ "Josh Billings," more properly William McCulloch, is now engaged in teaching the young idea how to shoot at Saxapahaw, N. C.

✓ The services of Minnie Hollowell have been engaged for the coming season by Mrs. Wiggs, a fashionable dress-maker of Goldsboro, N. C.

✓ Alpheus White, a student of N. G. B. S. canvassed his county, Randolph, as a candidate for the House of Representatives on the People's Party ticket.

✓ The sad death of William Rice occurred in New Orleans Nov. 4, 1892. His remains were brought to his home in Greensboro, N. C., for burial.

✓ F. S. Blair, a student at this place in '64-'5, is now State Sunday School Field Visitor for the International State Sunday School Association of North Carolina, and has been traveling for the past six months in the western part of the State in the interest of Sunday School work.

✓ Alson R. Edgerton, a member of last years Freshman class was

the elector in the Second Congressional District on the Prohibition ticket. "If at first you don't succeed, try, try again."

✓ L. C. Van Noppen, class of '90, '92, University of North Carolina, is now taking a post graduate course at Haverford College, where he hopes to take the degree of A. M. at the close of the year.

✓ Eulah Edgerton, an old G. C. girl, was married on Oct. 12th, to Edward Peele, of Pitt County, N. C. Rev. Jonathan Edgerton tied the nuptial knot. They have our best wishes for a long and joyous life.

✓ George W. Harmon, a student of N. G. B. S. in the war time of '64-'5, has since then doffed his Quaker coat and donned that of a Missionary Baptist preacher. He is now pastor of the Baptist church in Monroe, N. C.

✓ We are very sorry that Byron Hauser was compelled to leave school in the early part of the term because of trouble with his eyes. He is now clerking in Yadkinville, N. C. We hope he will soon be able to resume his studies.

✓ Married, on November 2, 1892, Emmet Kirkpatrick, of Greensboro, N. C., to Miss Fanny Britton of Summerfield, N. C. THE COLLEGIAN extends congratulations and best wishes to the happy couple.

✓ Jessie Johnson, of '90, who for the past two years was principal of the Blue Ridge Mission School in Southwestern Va., is now a teacher in the Mission School at Matamoras, Mexico. Miss Johnson is greatly interested in mission work. We bid her God speed.

✓ Thomas J. Winslow was the non-successful candidate for Register of Deeds in Randolph Co.

✓ Ed. Petty is principal of the North Wilkesboro High School, North Wilkesboro, N. C.

✓ E. A. Cole, class of '88, N. G. B. S., is a member of the faculty of the Normal School in Walesca, Georgia.

✓ Mary Ballinger, a graduate of N. G. B. S., class of '88, is teaching in the Graded School in Greensboro, N. C.

✓ Will Pickard is clerking at Randleman, N. C.

✓ Ellen Woody has given up her work in the senior class to take charge of the school at White Plains. Herman Woody having been compelled to resign the position on account of poor health. We regret to lose Ellen from school.

On the 9th of Nov., 1892, Enoch L. Stout and Annie Jarrell were married at the residence of Addison Jarrell in Randolph Co., N. C., Isham Cox officiating.

LOGALS.

Foot ball.

Examinations.

"Lipsick"—a familiar term.

A Senior mentioned tripeds as a division of the animal kingdom.

Beall persists in keeping rats in the Latin class.

Ask "Kimmins" how to "nationalize" fractions.

A new lot of valuable books have recently found a place on the shelves of our library.

Walnuts seem to be taking the place of apples in both Archdale and Founders'.

Ask Moses how old he was on the day the Mental Science class was examined.

The annual oratorical contest given by the Henry Clay Literary Society will take place this term instead of next.

It is thought that the senior class will organize as soon as the members become better acquainted with one another.

President Hobbs has returned from the conference of Yearly Meetings of America, held at Indianapolis, Ind.

The girls are not far from right when they think that McAdoo's collars would make good bulletin boards.

The annual entertainment given by the Philagorean Society is postponed till the first Saturday night in March, 1893.

Quite a number of new students entered school at the middle of the term—one of whom is a young man from Syria.

It is with sorrow we chronicle the untimely demise of an animal of the quadruped order, which one of the young ladies brought about by means of "capital punishment."

A new law that some may not be acquainted with.—A boy cannot speak to a girl in the parlor without receiving a special privilege.

Doubtless some of the boys have come to the conclusion that clothes are "done up" on shorter notice on the foot ball ground than at the steam laundry.

The "black eye" on one of our delegates to Reidsville convention, called forth numerous questions upon his return, as to the cause. Finally, however, all have become satisfied that the young man did not turn pugilist.

Mr. Coulter, the State Secretary of the Y. M. C. A., gave us a short visit recently. And he certainly did not come alone, for he was enabled to show some the way of life and salvation, and to awaken the Christians to a sense of their duty.

Ask the senior boy whose head is nearest the ground, in what chapter of Revelation to find the quotation "Time and tide wait for no man."

Moonlight rides seem to be very refreshing and much participated in of late. The COLLEGIAN wishes to add its customary word of approval, with the hope that *it* may be "in it" too before the bottom drops out.

Miss Sedberry, a member of the senior class of Greensboro Female College, spent a few days at the college recently, as the guest of "one" of the editors. As to *which one* it was, is rather difficult to decide, for all have a strong claim. We hope to welcome her again soon.

Guilford College sent seven delegates to the District Convention of the Y. M. C. A., which was held at Reidsville from the 28th to 30th of last month. They all returned home with a stronger determination to do the right. A more extended account of the convention may be seen on another page.

Mr. Troy, of Trinity College, was quite seriously hurt a few weeks since. While getting out of the buggy his young horse suddenly started to run, and as he was unable to check his horse he was in some way drawn under the wheels of the vehicle. We hope

that Mr. Troy will soon be well again.

Quite a number of our friends have visited the college since last issue. They are as follows: D. A. Kirkpatrick, (who is noted for being hard to get around on account of his size) E. M. Wilson, Gertrude Mendenhall, E. E. Farlow, Adger Kirkman and S. A. Hodgin.

The annual entertainment of the Websterian Literary Society has taken place. The program was as follows:

1. Song.
2. Oration—*A Political Crisis*. F. W. Grabbs.
3. "She wanted to learn Elocution," H. A. White.
4. Discussion.—Question: *Resolved*, That the South will eventually become the center of Literature.
Affirmative—W. T. Woodley.
Negative—O. E. Mendenhall.
5. Song.
6. Declamation—*Emancipation of Thought*. W. H. Mendenhall.
7. Shadow Pantomime—*The Ballad of the Oysterman*.
8. Oration—*Protection of the helpless*. E. E. Gillespie.
9. Song.

The exercises and the manner in which they were carried out reflected much credit upon the society and showed that great effort had been made by the members to do their best. The assembly room at King Hall was crowded with students, people from the neighborhood, from Greensboro, and even from adjoining counties, and all left with a good opinion of the Web's.

The *Woman's Journal* made the startling announcement some days ago that a Woman's Suffrage club had been organized by the young ladies of Guilford. We find the report to be true. This is the first club of the kind organized in the State and is to be called the "Equal Rights Club." The officers are President, Annie Petty; Vice President at large, Mrs. Frances Jenkins; Secretary, Miss Mollie Roberts. The club is open to honorary membership.

The old collection room in Founders' Hall was, on election day, transformed into a voting precinct, in which the female sex held undisputed sway without the interference of Federal officers. And by actual count the first display of woman's suffrage resulted as follows: Cleveland 22, Bidwell 19, Harrison 15, Weaver 2.

On Tuesday last, Mr. Charles D. White, Manager of A. G. Spalding & Bro's retail store at 241 Broadway, New York City, visited New Haven and measured the Yale players who will battle this fall for good old Yale. The list of men chosen is important because it settles the point as to who will stand a chance of playing in the great games that are to be given. The list of the fortunate candidates includes McCormick, captain; Lilley, Lyman, Norton, Adey, Richards, Still-

man, L. T. Bliss, C. D. Bliss, McCrea, Dyer, Messler, Armstrong, Greenway, Butterworth, Graves, Beard, Willis, Winter, Sanford, Hinkey and Hikok. Ives, O'Neil, Cochrane and Cox, four players who have taken part in several games on the 'Varsity eleven this fall, were not remembered in the distribution of the mole-skins. All four of the rejected men were powerful athletes. The suits will be about the same as those worn heretofore by the Yale men, and the order left with A. G. Spalding Bros. comprise special weight sweaters, blue pole jerseys with white letter Y on front, sleeveless jackets, blue stockings and Molishin knickerbockers. The procuring of the order to outfit Yale team is indeed a victory for the firm of A. G. Spalding & Bro. who are without doubt the leading college outfitters of the United States. Every house of importance filed an estimate for this job, and when the order was finally placed with Spalding Bros. there was a great rejoicing in the New York camp and Mr. White has been congratulated on all sides for securing the much-coveted honor.

A FEW THINGS WORTHY OF NOTICE:

Prof. Perisho's ride.

The visit of an alumnus to the college just at the wrong time.

"Illumination" in the Analytic class.

The latest classification of religion into Catholicism, Heathenism and Quakerism.

The premature visit of a Junior to Greensboro.

And the girl he left behind.

The visit of a number of "G. F. C." girls to the college on the 5th.

The revival of "foot-ballism."

The week of prayer was observed by the Y. M. C. A. during last week.

The Trustees were in session on Nov. 18th. The attendance was smaller than usual.

The election of Cleveland and Stevenson caused great rejoicing among the larger part of the boys, and we might say, the young ladies, too. Guilford's three candidates for State Superintendent all took their defeat calmly and gracefully.

A Missionary meeting recently held by the Y. M. C. A. and Y. W. C. T. U. was very interesting and instructive indeed. The subject was Japan. After the religious, educational and topographic-

al condition of the country had been briefly but pointedly spoken of, quite a variety of household articles were exhibited—thus giving an insight into the manners and customs of the Japanese.

The entertainment given by the Y's on October 21st was quite interesting. The following program was well given:

- | | |
|---|-------------------|
| 1. Greetings, | Mary H. Arnold. |
| 2. Song, | Julita Silva. |
| 3. Recitation— <i>For Me</i> , | Emma Stanley. |
| 4. Music, | Smith Family. |
| 5. Paper— <i>The Woman's Laureate</i> , | Eula Dixon. |
| 6. Music, | Smith Family. |
| 7. Symposium— <i>Guess Who?</i> | |
| 8. Song, | Julita Silva. |
| 9. Oration— <i>The Human Hand</i> , | Laura D. Worth. |
| 10. Recitation— <i>God's Poor</i> , | Carrie Ballinger. |
| 11. Music, | Smith Family. |

Carrie Ballinger and the little Mexican girl aided much in the exercises, and the Y's feel very grateful to them for their services.

The Juniors were granted a holiday on Friday, Nov. 18th, to prepare their orations for Junior Exhibition, which occurs on Dec. 23rd.

Excitement is now running high over the postmastership, Dr. Roberson and Lee Smith being the two most prominent aspirants. Jesse Stanley is consoling himself over the thought that it is a good long time before the 4th of March comes around.

EXCHANGES.

The Monthly Bulletin of the University of Michigan (October) gives an encouraging account of the religious organizations and the religious work at that place. Christian workers in colleges may find valuable aid and fitting suggestions in the description.

The September *College Message*, from Greensboro Female College, comes to us with the well written Salutatory and Valedictory addresses of last Commencement day, together with other productions of literary merit and spicy matter on different lines of thought.

The Trinity Archive, September number, contains an excellent work on the military forces in Europe. It contrasts the warlike state of that continent with the progress that has been made in science, learning and religion, and brings to light the folly of such action in a country to a great extent christianized. It closes with an appeal for the money and labor spent on war to be appropriated to benign purposes, and for questions to be decided by arbitration.

We are in hearty sympathy with the exchange editor of *The Swathmore Phoenix*, who suggests some means for making the exchange department more interest-

ing and beneficial. We hope that this department may be more than "simply a mutual congratulation club," and shall endeavor to place before our readers something worth their reading and thought. The same person puts forth, in a short and well selected quotation, the value of college exchanges, where he states that they have an important work in bringing the different colleges into notice and in making one institution acquainted with another, thus establishing a friendly relationship, which results in increasing literary effort and enhancing the college standard.

The Bates Student gives in a few words the necessity of political parties in a nation; and in showing how the purposes of those parties may be subverted it presents the worth of independents, who possess the courage to stand up for right and principle regardless of party prejudice. When we view the present actions of the two leading parties in our country, we wonder how the government is to be kept on a firm basis while each party is working to injure the other, without respect to the real good of the nation.

In treating on a similar subject, *The Davidson Monthly* proposes that, to have the right men in office, we elect only persons that are true patriots, that will not work for one section merely, but

will have the good of all as their object. Such men could probably be found, but those are the very ones that could not be elected, from the simple reason that our citizens are not educated up to the point at which party spirit can be laid aside whenever it conflicts with honest convictions. What influence do our colleges and universities exert in that direction?

We are glad to see one or two of our college journals protest against the abominable *hazing* custom. When the students of a college agree among themselves to abandon such a vile practice and treat the new-comers as gentlemen—to say no more—that means progress for the institution. This is the latter part of the nineteenth century. Our educational centers, where the youth, the future support of our intellectual, moral, and religious life, yea, the coming strength of the nation, are trained, cannot afford to countenance such proceedings as *hazing* and like practices, which still bear the marks of barbarism and the Dark Ages. The sooner such evils are driven to the place whence they came, the better.

The *Mucmosynean*, of October, takes us back into the time of the German reformer and educator, Fröbel, and shows his plan of educating the young child so as to properly develop all the facul-

ties in the person. In another article of that number the same thought is continued as applied to physical culture along with the mental. There is a strong inclination to educate the mind at the expense of the body, which tendency is doing great injury even among our best scholars. As stated in the article referred to, "What we need is symmetry—a symmetrical mind, symmetrical body, a symmetrical spirit—each part needs development and training, but always in their true relations to each other.

The Western Maryland College Monthly in its last issue shows the relation which labor and education should bear to each other. It teaches us that the two should be mutual agencies instead of opposing forces. We are shown that their present relation is caused only by a misunderstanding between them; for while a certain class of educated persons are inclined to look down upon the plain laboring people, the latter are too much disposed to entertain a prejudice against education as something beyond their power and not worth their attention. The writer insists that if laboring men be educated and educated men learn how to labor manually if necessary, the distinction will be swept away and each will realize the necessity of the other's existence.

Y. M. C. A.

The fourth annual convention of the Y. M. C. A. in Winston (N. C.) district was held at Reidsville on the 28th, 29th and 30th of October. The delegation was small, but the members showed that they had come for work. A deep interest and a spirit of unanimity prevailed throughout the convention. Every one derived good from the presence of the others. Various features of the work were brought out. Among the subjects treated were :

"The Model Worker," "Our Committee System," "How to Bring Every Student Face to Face with Christ," "Our Social Work in Towns and Villages, and "The College Association."

Great stress was laid upon the importance of Bible Training Classes, in which the Word of God is studied with the special view of doing personal work in connection with such classes. Definite, systematic work and concentration of the christian's prayers and labors on one individual were urged. Foreign Mission work was brought before the delegates as one of vast importance to the Young Men's Christian Association. Correspondence among the various associations as to particular lines of work was suggested as a means of growth and expansion in the separate or-

ganizations. The great value of committee work was set forth.

On Sunday afternoon special services were held for men, ladies and boys. The union meeting on Sunday night was of a solemn and impressive nature, and the large audience gave evidence of interest in the cause.

The burden of the convention fell largely on L. A. Coulter, State secretary, and W. R. Gales, assistant secretary. Both are men of great earnestness and true qualification for their work ; and by their active part in the convention, as well as by previous work, we can see that the spirit of the Master is with them, in all things.

SOMETHING OF THE Y. W. C. T. U.
OF GUILFORD COLLEGE.

The autumn of 1892 brings the eighth anniversary of the "Y's" of Guilford College, and as an offering at the shrine of the society we love so well, we gladly bring a short record of the influences for good that have gone out and are still going out from it to build up and bless other places not so favored.

During these eight years many young ladies from the rural districts of North Carolina, and some from other States have been numbered as members ; many of them had never heard before of a Y. W.

C. T. U.—knew not the meaning of the mystic letters, or the work of the society. More than one of these girls hesitated to join at first because previous teaching had been deficient. In the sparkling foam of the ruby wine they saw no hidden serpent, and the holiday drinks, and the flavorings that still give a savory odor to the viands of many a home held little of evil to them. "The trail of the serpent" was not visible to their innocence and ignorance; but gentle women with hearts of love, whose education had been broadened and deepened until they saw the great source from whence intemperance gains its recruits, explained in honest, simple language, the great need of total abstinence, the necessity for workers to stay the floods of intemperance by voice and pen and influence and the serious responsibility that rests upon us if we fail to do our duty, and year by year girls have been gathered in and made totalers, who never before had given the question a passing thought. These in turn have gone to their respective homes and the candles of temperance and total abstinence lighted by the torch of the Guilford "Y's" have been kept trimmed and burning and their beams have lighted up many a dark corner of Carolina—the land we love!

Temperance societies here and

there whose influence for good cannot be estimated, can be traced back to the little parlor meetings at Guilford.

Demorest contests and temperance entertainments have been held by many a girl who first became interested in temperance work in our "Y" meetings and there first realized that even a woman could do something toward the extirpation of the liquor fiend.

But the girls have not received all the benefits nor carried forth all the influence for good that has gone out. Numbers of young men have been added as honorary members, on whose lapel we proudly pinned the white ribbon and sent them forth. Nor have they failed us; scattered here and there over the country they give forth temperance sentiment of no uncertain sound. This, however, is only one phase of the "Y" work, and the educational should not be overlooked in this article.

The girls who go out from this society have a clear conception of parliamentary rulings; can state a question properly and put a motion before the house with quiet dignity; can preside over the meetings or record the proceedings with dispatch and precision.

The society has grown with the years in numbers and dignity, and now claims most of the girls in

school and some from the neighborhood. We work now by committees—five in number—pledge and membership, literature and press work, missionary, devotional and flower mission. All members belong to one of these committees and work in their respective lines. Some of the reports sent in from time to time are cheering indeed.

The organizer of the Guilford "Y" "buildd better" and reached out further than she knew; 'tis the pioneer—the mother of "Y" work in North Carolina. Now ten off-spring societies are doing faithful and efficient work, and thus the circle keeps widening.

Be encouraged, O ye toilers! let onward be your watch-word, faithfulness to duty the seal that binds you—for only eternity shall reveal the vibrations for right and justice and purity that have been set in motion by the Guilford "Y's."

S. K. S.

Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way.—*Benjamin Rush.*

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Subscription, \$1.00

1892.

Single Copies, 10 cents.

VOL. V.

DECEMBER.

No. 4.

THE

Guilford Collegian.

PUBLISHED MONTHLY BY THE

Literary Societies of Guilford College.

GUILFORD COLLEGE, N. C.

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THE COLLEGIAN IS PRINTED BY

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GREENSBORO, N. C.

THE GUILFORD COLLEGIAN.

VOL. V.

DECEMBER, 1892.

No. 4.

THANKSGIVING.*

With grateful hearts we join the throng
Of those, who through our land to-day
Give thanks to whom all thanks belong
And for continued blessings pray.

We thank thee, heavenly Father, kind,
For every favor of the year,
For strength of body, peace of mind
And all the graces which endear.

We thank Thee on this glorious morn
That Thou hast smiled upon our toil,
That Thou hast given fruit and corn
And every product of the soil.

And we are grateful yet again,
That unto us it has been given
To glean in Thy fair fields the grain
From sheaves now harvested in heaven.

Great handfuls has our Lord let fall,
In bounty such as came to Ruth,
When she among the gleaners all
Lived forth her life of love and truth.

And this is grain which will not yield
To any thing that can destroy,
Yet vast enough the harvest-field,
For every one to find employ.

*Written for Thanksgiving Day exercises.

Yes, we are glad that we may share
The immortality of those,
Who now we trust are resting where
No discord troubles their repose.

Men say that Whittier is gone,
But Whittier is with us here,
And through the ages will live on,
The weary, doubting hearts to cheer.

They say that Tennyson is dead,
That England's lost her Laureate ;
'Tis true his form has from us sped
But still in spirit he is great.

From common thoughts our minds they lift
Into a higher, purer air,
And teach us that, "we can not drift
Beyond our Father's love and care."

Who dare to say that she is gone
Irrevocably from her place,
Who in our capital has shown,
For o'er three years, such wond'rous grace.

Her name is numbered with the dead
Her lovely features past from view,
But has her gentle spirit fled
Entirely from the friends she knew?

Ah no, 'tis helping those to-day
Who have not even seen her face,
And who if asked could never say
Who helped them to a better place..

And children for whom many tears
Were shed upon their dying day,
Because so fair and young in years
And yet from earth were called away,

Have done the good in their brief space
 That was appointed them to do,
 And what more can be done by man
 Tho' he should live a century through.

The purposes of God are hid,
 We can not see beyond the veil,
 Upon our eye He's dropped the lid,
 And our humanity is frail.

If we through ages could discern
 The workings of our Father, wise,
 With tearful eyes we might not turn
 So oft to where the body lies.

But oftener would we songs of praise
 And songs of glad rejoicing sing,
 All days would be *Thanksgiving* days
 Then, unto our Eternal King.

L. M. D.

NEANDER.

Picture to yourself a large room on the third floor of an old-fashioned house in Markgrafen St., Berlin, dimly lighted by a single lamp. The walls of the room are lined with books, many of them ponderous tomes, which bear the unmistakable marks of antiquity. Manuscripts and volumes cover the tables, and are scattered about in various parts of the room in students' confusion. The atmosphere is pervaded with the odor of parchment and book dust.

In an old fashioned leather chair by the table, sits a man in deep thought. He is of medium height, rather slender, angular in contour, brown complexion, firm lips, and a sharply curved nose. He has shaggy eye-brows, from underneath which shine the small deep set black eyes. Masses of black curly hair cover the broad high forehead. He is strongly of the Jewish type, and at first sight is rather unprepossessing, but one glance from his beaming eyes

filled with love for all mankind causes you to forget his ugly features.

This is Johann Augustus Wilhelm Neander, who is known to the outside world as the learned theologian, and the last of the church fathers, but among his acquaintances as one of the most successful teachers of the young. He is a man who is thoroughly in earnest, and is an illustration of the "native majesty, the princely power and splendor of the Hebrew intellect, when developed and applied under right influences, and toward worthy objects." He having come up out of the darkness of Judaism, seems to possess a sagacity within certain limits, almost prophetic. His field of labor is Theology, and for the historical department, "no one," as one writer expresses it, "has a clearer insight into the mutual relation of historic facts, and into the real worth and significance of historic phenomena." Ritualism, Pantheism and Idealism hold mighty sway throughout Germany and especially in the seats of learning. Against these Neander has been one of the staunchest combatants. His religion is to him a living reality, and his heart is full of love and devotedness to his Redeemer.

Although deeply engaged in the profound study and abstract speculations of Theology, which

dry up the hearts of some, and keep them aloof from their fellow men, Neander's heart is full of interest and sympathy. His influence over the young is unbounded, while their love and respect for him are reverential. His warm generous heart is the powerful magnet which draws all men unto him. His charity is limited only by the emptiness of his purse. He never seems to think of himself, when responding to the many calls upon him in that line, and but a very small portion of his salary as a Professor in the University is expended upon his person. Money, clothes, and often his precious books, are parted with freely. He has refused many calls to richer professorships on account of his love for his work in Berlin, and yet out of his modest income he has established a society for the relief of sick students, and often gives to it beyond his ability. He is hospitable in the extreme, and it is a pleasant sight to see him sitting in the midst of a circle of his young friends, (himself as young in heart as any) discoursing upon theological subjects. With the greatest deference to those around him he enters into every question and thought, however uninteresting, always simple yet earnest. Wherever he sees a shadow of doubt he takes care to remove it by inciting to investigation. With the dullest he is ever

gentle and tries to ripen all in the sunshine of his love.

On this particular evening of which we write, he has been thinking over his past life with a thankful heart. He remembers the time when he was a poor little Jewish lad, bearing the name of David Mendel. He remembers how, smitten with the love of books, he used to steal into the shop of a kind bookseller and sit absorbed in the study of the volumes that were lent him, utterly unconscious of his surroundings. He remembers his old teacher Johann Gurlitt, who acted as well the father's part to the worse than fatherless boy. Then passes before his mind remembrances of the delight he experienced when, at sixteen years of age, he was admitted into the literary society called the "Polar Star," which had for its object the study of Religion, Philosophy, Poetry and the Classics. There he studied Plato, who was his favorite, and it was by means of this that the foundation of his conversion was laid.

He found in Plato something that accorded with his own nature, and when he was told that the writings of John the Evangelist contained the sentiments akin to those of his favorite he overcame his Jewish scruples and read the Gospel. He found there that which satisfied his longing soul, and he was led deeper into the search for truth, by means of which, after a severe

struggle with Judaism, and the many *isms* under whose influence he had been educated, he came out a meek and loving follower of the long despised Nazarene.

At his baptism he took a name from each of his three friends who stood as sponsors, and from one of them his surname, *Neuman*, changing it into the Greek, Neander, thus ever keeping in mind the fact that he had become a *new man*.

At Easter of the same year, 1806, he went to Halle to study Theology under Schleimacher, whom he considered his spiritual father. The University being broken up by Napoleon he returned to his native place Göttingen, and there finished his academical studies, his friend Noodt taking charge of the *child* man, for then, as now, he was a child in the ways of the world, and needed some one to look after his bodily wants. There it was that he was led to those original investigations into the sources of "Church History," which constituted the great work of his life.

Wherever he went his excessive awkwardness, grotesqueness, and eccentricity caused merriment, and oftentimes drew upon himself the ridicule of his fellow students. But not long could they withstand his power. By his earnestness, brilliancy of intellect, and genuine apostolic love for mankind he

drew many wondering and devoted admirers around him. As an example of this: after his departure from Göttingen, he was elected in 1812 Professor of Theology in Heidelberg, though then only 22 years of age. The students were in a state of great excitement because a converted Jew dared to address them, and determined to drum him out. "The auditorium was crowded; Neander stepped, awkward and embarrassed, to the desk; many a hateful and insulting word reached him from the hostile throng. Like the pure loving apostle John he stood; the pale face beamed as if transfigured; a quick loving glance flashed over the assemblage; he heard no longer the threatening scraping of feet; with a voice hesitating at first but stronger and more earnest at every moment, he began his lecture, which came so full of life and fresh originality from the depths and purity of his heart. The room grew stiller and stiller. The students listened, intent, enchained, affected, abashed. Something told them that Christianity was the dearest thing in the world to that young Jew. One fresh young heart after another was won over to the youthful lecturer, and his bitterest foes became his warmest friends.

From Heidelberg he came to Berlin. His life here has been laborious, for he has given, on an average,

fifteen lectures per week during the whole 38 years, besides completing his literary work, among which are, "The Life of Christ," "The planting of the Christian Church," and his famous "Church History," yet this life has been a happy one.

He has been surrounded by friends and engaged in hearty labor. During all these years his sister Hannah has been his devoted caretaker, supplying all his wants. If she brings him a glass of water, he knows he is thirsty, if food, he is hungry. She is his constant attendant in his walks, for he cannot be trusted to go out alone. In his absent-mindedness or rather full-mindedness, he becomes lost in going even to the University, a distance of a few squares. The intimate relationship of this brother and sister is perfect, although they possess in themselves the extremes of nature. She, active, cheerful and overflowing with humor, is said to be the gaily bound supplement to the learned, thoughtful, pious book of her brother. Dearly does she delight to tell him of the time when his friend Noodt was trying to teach him to smoke, and he made the slight mistake of using his friend's finger instead of his own in stuffing the pipe; when he went into the street with a broom under his arm instead of an umbrella, or when he walked with his amanuensis with

one foot in the gutter and perceiving that it was shorter than the other cried out in terror, "Uleghuth, I am lame!"

Many laughable anecdotes are told of him, illustrating his more than childish simplicity, and yet no one thinks of ridiculing him by telling them. One more picture and we are done.

One July day in 1850, Neander lectured in the University. He was not well, and his voice failed in the midst of his discourse. Some of the students conducted him home and when one said, "It is the last lecture of 'our' Neander" it rang like a death knell on their hearts. After a few days illness he said on Sabbath morn-

ing, "Hannah, I am tired; I will go to sleep," and he closed his eyes upon earth to open them on eternity. A large concourse of sorrowing friends followed him to his last resting place. The hearse, which was covered with flowers, was surrounded by students, inconsolable in their grief. In advance were borne the Bible and Greek Testament, which had been his constant companions through life. At the open grave an address was delivered from the text, "Know ye not that this day a prince and a great man has fallen in Israel?" and the hearts of the people responded, "Amen!"

L. N. B.

PROTECTION OF THE HELPLESS.

Under the benign influences of Christianity the rapid advance of civilization has wrought marvelous changes in man's condition during the past century. One by one the traces of barbarism have been obliterated and moral outrages suppressed, until to-day we boast of an enlightened and Christian nation superior to those of the past and equalled by few of the present. A just sense of pride should fill the heart of every patriotic citizen, as he contemplates

the heroic achievements and unparalleled advancement of our country. But notwithstanding our laudable progress and high degree of civilization, we lack that true conception of our relation to the animal creation (in general) which should characterize a people of so high a type. Hardly a quarter of a century has passed since we deemed it *legally* if not *morally* right to hold our fellow men in bondage. Not until our horizon was obscured by the war

cloud and the soil of our fair country was bathed in the gore of noble sons, were we forced to acknowledge this treatment as unjust. Since it required many years to convince us of this wrong, we are not surprised that we continue to treat some of our irrational animals in such a way that a blush of shame should tinge the cheek of every true American. It is therefore in behalf of these that cannot speak for themselves that we plead for a redress of grievances.

That man has mistreated his animal friends in various and barbarous ways cannot be denied. We would venture the assertion that there is no one who has not been guilty of inflicting unnecessary pain or wanton cruelty upon some dumb brute. Time would fail us to enumerate the ways in which they suffer ; words are inadequate to express the extent of their unnecessary pain ; the artist would in vain attempt to sketch a picture gloomy enough to convey to our minds a true conception of man's diabolical treatment of them.

Remembering that the physical organism of an animal is susceptible of the same degree of pain as the human body under similar circumstances, we can form a vague idea of the suffering inflicted upon them. In transportation from our western prairies to eastern markets they often suffer in-

tensely from over-crowding and want of food and water. In slaughtering, their suffering is not taken into consideration, but they are allowed to witness the killing of animals around them, and when their time comes they are of course frantic with fear, and while in this state of excitement are killed, many times in barbarous ways, and prepared for our markets.

The effect of this cruelty does not end there. Scientific investigation tells us that all suffering develops disease germs in the body of the animal enduring it, and thus renders it more or less unwholesome for food ; observation shows us that a large proportion of the cattle shipped from the west, including those dying on the way, are dressed and placed in our markets ; our crowded cemeteries witness by their silent and mournful tones the direful results. Hence, omitting the consideration of *justice* and *right*, it becomes a question of paramount importance how we treat animals intended for food.

If we should visit the dissecting departments of our medical institutions we might there see what our so-called messengers of mercy practice in their vivisection. The etymology of the word *vivisection*—cutting alive—foretells what pitiless cruelty must necessarily attend such barbarous experiments. Millions of helpless crea-

tures are annually sacrificed in this manner. With the administration of no anæsthetic, their skin is severed, skulls sawn asunder and limbs amputated, thus exposing those parts of their organism which were never intended to be exhibited to the inspection of man while palpitating with life. The longer their agony can be continued the more delighted is the indifferent investigator. He never tires of these scenes, but rather enjoys such death struggles and seeks to repeat them.

What is the result of all this? Is the knowledge of the art of surgery sufficiently advanced to justify so extensive a practice of it? If so, well, but if not, laws should be enacted to prohibit it or place severe restrictions upon it. Animals were created for the benefit of man, but never intended to be used as subjects of his merciless pleasure. Investigation shows us that nine hundred and ninety-nine hundredths of all these experiments are either unnecessary or are the wanton repetition of those, the results of which shed not one new ray of light upon any branch of medical science.

Allow me to quote the testimony of two eminent vivisectionists, Dr. Charles Bell and Dr. George Hoggan. The former says: "Vivisection has done more to perpetrate error than to enforce just views taken from anatomy and

natural sciences." The latter asserts, in regard to a series of experiments that he had tried, that not one of them was justified or necessary. The idea of the good of humanity was simply out of the question, and would have been laughed at, the great end being to keep up with his contemporaries in science, even at the price of an incalculable amount of torture needlessly and iniquitously inflicted on the poor animals.

As Dr. John Reid, a distinguished vivisectionist, lay upon his death bed, he saw in his imagination a multitude of animals he had killed, writhing in pain and giving forth agonizing cries under his experiments, and was forced to exclaim: "I thought it no harm then, but I see it differently now."

While vivisection is limited to the medical profession, there is another form of cruelty much participated in without the excuse of scientific research, which is generally denominated sport. We would not be understood as condemning all hunting and taking of life, for some of it is justifiable, but we do assert that the prime end sought after by the majority of sportsmen is not to obtain sustenance for the body, but to gratify their love of sportsmanship. It will be admitted by every one that the game actually taken is not the fascinating element of the hunt. The fox is of no intrinsic

value to the hunter, yet he ardently pursues it, and is disappointed if it should fortunately make its escape. The motive which prompts the chase is a love for blood-shed and the fullest enjoyment is not experienced until the little creature lies lacerated at the feet of the pursuer. Why does the marksman prefer to practice on live pigeons rather than clay ones made for the purpose and which requires greater skill to hit? It is the love of seeing the feathers fly and the poor bird fluttering to the ground with broken pinion that gives this peculiar charm. While we grant that hunting is a natural and original instinct of man and perfectly justifiable when kept within lawful bounds, yet we think every honest sportsman will admit that killing for the sake of killing is not true sportsmanship, and that the wounding of birds by amateur gunners or the use of them for targets is a form of cruelty that should receive the condemnation of every Christian man and woman. We would not be doing our best, and probably our most ill-treated animal friend, the horse, justice, if we should fail to mention his mistreatment. Too familiar are we with the cruelties inflicted upon him to necessitate an enumeration. But their frequency does not make them right nor justify their infliction. Fashion has contributed to his suffer-

ing by sanctioning the abominable check-rein, useless blinkers and the barbarous practice of docking. Queen Victoria recently prohibited the use of blinkers on the horses of the royal stables. If this is of sufficient importance to claim the attention of a sovereign, it is surely worthy of our consideration. It is impossible to over-estimate the extent of animal suffering prevailing in this civilized and enlightened country. In silent submission these dumb brutes endure man's unchristian treatment. What if before the bar of infinite justice their charges should be brought against us? We do not know that the lower animals have any future existence, but we do know that many eminent Biblical scholars and theologians ascribe to them immortality. John Wesley, Jeremy Taylor, Bishop Butler, Coldrige and Agassiz all believed in some kind of future life for the lower creation; and in the volume of the Book it is written, "God made the cattle," and again, "God remembered the cattle," and again, "the cattle on a thousand hills are His." If dumb brutes are God's creatures it necessarily follows that the abuse of them is a crime and the protection of them is the *Master's* service.

The immoral effect of ill treatment to animals upon individuals is worthy of our attention.

Of 7,000 children taught kindness to animals in a Scotch public school not one has ever been charged with a criminal offence; while out of 2,000 convicts in our prisons questioned on this subject only twelve ever had a pet animal during childhood. If this signifies anything consider it, if nothing, cast it to the breeze.

It is no sign of effeminacy, as some think, to have animal pets and a kind regard for the cow, horse, and even the most insignificant creatures, but it indicates a great heart of love recognizing in these the thoughts of God. Some of the greatest men whose names adorn the annals of the past were lovers of dumb brutes, and their association with them was a source of much happiness. Sir Walter Scott and Edward Lanseer had their dogs, Richelieu and Wolsey were admirers of cats, and Daniel Webster, a man of giant intellect,

whose time was largely consumed in solving questions of national importance, did not deem his last hours too sacred for the remembrance of that which had added joy to his leisure moments, but upon his death bed had his window thrown open and his herd of cattle driven by, calling each by name as they passed.

What a true conception of cruelty did Cowper possess, who said:

"I would not enter on my list of friends,
Though graced with polished manners and fine sense
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

O, boasted civilization! O, land of so-called freedom and justice! Not until the spirit of Him who is the embodiment of mercy is so enthroned in the hearts of thy children as to secure kindness and justice to every living creature wilt thou be in reality what thou art in name, a Christian nation.

E. EUGENE GILLESPIE.

A TRUE STORY WITH A MORAL.

It was one of September's last days; when in our clime summer is just verging into autumn—one of those days when the biting frosts of winter are strangely intermixed with the bloom and per-

fume of summer. It was just the time for a man to forget that he was ever bound by physical laws or restrained by the force of circumstances which might have made him a slave every other day

in the year. Who has not lived through such days?—when the hazy, dreamy atmosphere wooed the soul to think upon its Creator, the heart to forget its bleeding, and the eye to look hopefully heavenward. Thus it was after a week of toil and discouragement in a mountain revival the Sabbath dawned with such wondrous beauty.

The scene, indeed, was surpassingly fair. Curious but sympathetic eyes might have noted a little band of missionaries as they wended their way to the rude little church and the still ruder congregation. Even the half-blind preacher could not refrain from stopping to admire the view.

To the north loomed the Blue Ridge, its solemnity and grandeur heightened by the deeper blue with which the haze enveloped it. If the eye turned to the east, it was only to see more mountain; and these bending their course southward stretched on and on till mountain, vale and sky blended into one shimmering mass. In the half parched grass under foot and among the few newly fallen leaves the grasshoppers and katydids were chirping their last fragments of song. Here and there dotted over the landscape one might see that Jack Frost had already begun his autumn decorations; for occasionally among the green pines and laurels a maple

flaunted her crimson and gold, and the ear detected the sound of a squirrel scampering after the earliest nuts.

In striking contrast to all this was the crowd of human beings, who, grouped in little knots about the church, discussed tobacco crops, the last drunken row, the new comers, or gossipped about their neighbors according to the inclination of each. As the minister approached the bell pealed forth its joyful strains, bidding the mind to dwell upon more hallowed subjects. If there were indifferent hearers of the word that day, there were others whose strength increased and whose hopes grew brighter as the words of love and encouragement fell from the preacher's lips; and when at last he took his seat, if some were glad at the prospect of an early Doxology, others were grateful for the opportunity of thus vocalizing their heart's prayer.

At this supreme moment a lady quietly arose from her seat, stepped to the pulpit, and whispered something in the minister's ear. Quietly though it was done, yet every eye saw; and as a look of interest illumined his placid countenance, a thrill of curiosity like an electric current flashed through the congregation. Calm and dignified the venerable man rose to his feet. Although unable to dis-

tinguish scarcely a face, his eyes for a moment scanned his hearers. In measured tones he thus began: "There is, I am told, a couple here who wish to be bound in the holy bonds of wedlock before this people." "Now," he said, "if they will come forward, I will proceed with the requirements of the law." Excitement waxed to white heat. After full a minute's waiting the bride, a young woman of twenty-four summers and at least as many winters, whose one adornment was a bright calico dress and whose good looks might have been greatly enhanced by the application of a comb, arose and took her seat directly in front of the minister.

But where was the groom? All eyes were turned to the opposite side of the room as he loomed up from among the men. See him as he advances!—The hero of the occasion! With coat hanging loosely from his shoulders, his shirt front open showing his powerful chest, his unkept hair pushed back from a low forehead, and the low extremities of his trousers crammed into the tops of massive boots of no particular color, he looked the typical mountaineer. Under the skillful pen of Charles Egbert Craddock he could easily have played the role of an unknown Hamlet or an unsung Standish.

But as this article proposes to

give only a description of the wedding, the imaginative reader is left to clothe our hero in the cardinal virtues and follow him through the delicious days of courtship.

Smiling, he extracts from the breast pocket of his coat the marriage license, handing it with a broad smile to the preacher, who in his turn unfolds and pretends to read. The groom having seated himself by the bride, the minister commanded both to rise and "join your right hands," which command being obeyed he proceeded to "tie the knot" with little flourish of rhetoric. Prayer and the Doxology followed in quick succession, and as the last "amen" was pronounced the long pent up excitement broke loose in expressive exclamations.

Our bride and groom being residents in the same family, the former soon started homeward to prepare the dinner, while the latter lingered to receive the congratulations of his boon companions.

MORALS.

1st. Whatever the leading magazines and periodicals of a year or two ago may have decided in regard to the success or failure of marriage, this couple decided independently that it was worth trying.

2nd. *Marriage is not a failure*, for this couple actually succeed in getting married.

3rd. Marriage is not a business transaction ; for any man, woman, or child witnessing this one would have said that this couple had no business whatever to take the vows.

4th. Marriage then is purely the outgrowth of love ; for in this case there was absolutely no other inducement ! '90.

AUGUSTUS S. MERRIMON.

During the past few weeks two of North Carolina's most prominent sons have been called from useful lives that were spent in her service.

Augustus S. Merrimon and Donald W. Bain have for years past held important positions of trust for their people.

In one the cause of justice, in the other the financial prosperity of our State has found an able advocate and watchful custodian. And so we stand to-day beside those two fallen defenders of a commonwealth's most material interest and remember that as they have so long labored together for her interest, so have they together passed away, we are forcibly reminded of two others who, at the same time "took their flight to the world of spirits," and of whom Webster said "Adams and Jefferson are no more. Neither of these two men could have died at any time without leaving an immense void in our society, they have been so intimately interwoven in the history of our country."

The legal profession, and I say this with all respect and regard for every other, has furnished the most striking examples of conservatism, the boldest champions of liberty, and the most aggressive spirits in the great crises of history.

Notwithstanding the empty maxims and chronic complaints of the vulgar horde in regard to its numbers, of whose labors and greatest achievements they have no conception, and of whose true mission and province they have but little, their works in time of peace and in councils of war, in legislative halls and before the bar of justice, are monuments that speak more eloquently than tongue or pen, of the part they have played in the structure of civilized government.

In all these various fields of labor the character of the subject of this sketch has been brought conspicuously before the people of North Carolina. And in each has it furnished an example of honest perseverance worthy the emula-

tion of the young men of his State, and of professional uprightness and integrity a special model for those who would attain the highest excellence at the bar.

The late Chief Justice Augustus S. Merrimon was born in September, 1830. His early advantages were very poor, he never having gone to school but eight or nine months in his life.

When the war came on he enlisted in Gov. Vance's Company and was soon made Deputy Quarter Master. He was elected by the General Assembly Solicitor of the mountain district, where his life was constantly in jeopardy while in the performance of his official duties. But here, in an era and in a section of disorder and doubt, of conflicting opinions and many misgivings as to the result of that gloomy period, we see a noble exhibition of those manly and admirable characteristics which stood out so boldly in the development of his character in the shifting scenes of succeeding years. Although threats of violence met his every action, yet to *him* his duty was clear and nothing insurmountable lay in the path to the prompt discharge of the same.

After faithfully discharging the many arduous and dangerous duties that were incumbent upon him there, he was elected Judge of the Superior Court bench.

The famous Johnson will case came up before him for trial. In this case there was said to be the finest array of counsel that ever spoke before a North Carolina bar. The progress of the trial lasted three weeks and many were the intricate questions of law submitted for his decision.

The case was carried to the Supreme Court, and he was there sustained in all his rulings.

When the military authorities began to interfere and it seemed that force was to usurp the reins of justice, rather than submit to that which he lacked the power to resist, he resigned his position and returned to the practice of law—practicing under the firm of Phillips, Merrimon and Ashe.

When Mr. Phillips was made Solicitor General, the above law firm became "Merrimon, Fuller and Ashe." Judge Merrimon was then elected to the U. S. Senate over Gov. Vance. After faithfully serving his constituents and reflecting credit upon his State, he again returned to the practice of his chosen profession. On the resignation of Judge Ruffin, Judge Merrimon was appointed Associate Justice of the Supreme Court by Gov. Jarvis, and on the death of Chief Justice Smith, he was promoted to the exalted position of Chief Justice by Gov. Fowle. This place he ably filled to the day of his death.

In his public life one cannot but discern the elements of success. Starting without a college—yea, even without a common schooled-education—in a profession where he was to compete with the learned talent of the state—and trying to gain a foot-hold in the darkest and most unstable period of our history, he gradually grew and gained strength, influence and power by patient and constant effort, till he at last obtained the highest position, in his profession, in the gift of his people.

He was not a learned lawyer, but he possessed a judicial temperament fair, just and honest—and these, combined with his purity and integrity, made him a most excellent judge—who held the scales of justice with an impartial hand.

Among his associates, Judge Merrimon was universally known as a man of no small vices—of

great probity and strength of character. He seemed ever to have been deeply impressed with a sense of his responsibility—cool and patriotic, master of any subject he undertook to handle—and clear in thought and expression.

While Judge Merrimon was universally recognized as a man of the highest moral character, yet throughout the greater part of his life he was not very pronounced in his religious ideas. Such continued the case till a short time before his death, when the mists that had long hung over the vision of this great and just man, were cleared away and he united himself with the Methodist Church.

His example as a man—kind, generous and charitable; as a lawyer—honest, truthful and upright, and as a judge—fair and just, is worthy careful study and emulation.

R. H. HAYES.

GEORGE WILLIAM CURTIS.

[An extract from a lecture given by PROF. E. C. PERISHO.]

George Wm. Curtis was preeminently the *young man's* friend.

So exemplary was his life, so inspiring was his intellect, so winning was his personality, that to many he became an ideal. The

fertility of his mind, the comprehension of his thought, and the purity of his life all combine to convince you that back of what he assumed to be there was a reserve power not found in ordinary men.

So distasteful was anything like deceit, that to him honesty was a passion. So great was his admiration for truth and right that with him justice was a habit. Gladly would he have seen all things good; and earnestly did he strive to make them so.

Mr. Curtis was not a college-bred man, strange as it may seem. At the age of eighteen he abandoned his mercantile pursuits and joined at Brook Farm, near Roxbury, Mass., that little company of poets, philosophers, reformers and idealists, who had formed themselves into a communistic society.

Here he became intimately acquainted with such noted literary characters as Emerson, Hawthorne, Margaret Fuller and Wm. E. Channing. No one can tell how great an influence such associates as these exercise upon a young man who is eager to learn more of everything that is worthy in life. Not the least of the good which such surroundings must have, is the inspiration which one always feels when in contact with a great life. That strange and fascinating experience at Brook Farm was atelling factor in forming the character of young Curtis.

That philosophy, though it was transcendental; and that reform, though it was utopian, did not exist without a purpose, nor influence without a result.

Fourierism, idealistic as it may have been, and transitory as it was, left its impress upon such men as Curtis in a manner never to be obliterated.

In 1846 Curtis determined to spend a few years traveling in Europe. While there he learned much of men and history. He was an eye witness of many important events in those revolutionary times. During his four years abroad he traveled in such fertile fields for study and self-culture as Egypt, Palestine, Italy, Germany and Great Britain. His stay in Europe was made all the more pleasant and profitable because he had the good fortune to secure the friendship of such persons as Robert and Mrs. Browning in Italy, Kensett and Hicks in Germany, Thackery and many others of England.

His stay at Brook Farm was his four years' collegiate course. He could have found none more instructive. What some men hope to receive at a University he obtained during his four years of travel in the Old World. Brook Farm was his College. Europe was his University.

In 1850, at the age of twenty-six, Mr. Curtis returned to America and at once joined his old friends, Chas. A. Dana, the editor of the New York *Sun*; Henry J.

Raymond, for many years editor of the *New York Times*, and George Ripley, the leader of the Brook Farm settlement, as a co-laborer upon the staff of the *New York Tribune*.

While yet in Europe, by letters written to the *Tribune*, Curtis had gained a favorable notice by its editor, Horace Greeley.

As early as 1852 Curtis became a contributor to *Harper's Magazine*; soon after this the *Easy Chair* was formed, which he, with such rare distinction, filled almost continuously until his death.

Permit me to call your attention to the last subject which he discussed in the *Easy Chair*.

It is a warning upon the extravagances of Christmas time. He tells us, that to many people this joyous day is one of anxiety, worriment and then regret—representing that large number of our people who are unable to make fine dinners and give costly presents, by Thackeray's Timmins family. Mr. Curtis says: "Christmas is made miserable to the Timminses because they feel that they must spend lavishly to buy gifts like their richer neighbors. They thank God with warmth that Christmas comes but once a year. It is becoming a vulgar day, a day not of domestic pleasure, but of ruinous rivalry in extravagance, a day to be deprecated rather than welcomed. Are not the Tim-

minses legion? Is there not reason in their dread of Christmas because of the sordid and mercenary standards by which it is measured? The same good sense that sees the folly of Timmins's little dinner, and avoid it, can stay the abuse and regenerate Christmas. It is essentially a day of good will. It commemorates the spirit of the brotherhood of men. You cannot buy Christmas at the shops, and a sign of friendly sympathy costs little. If the extravagance of funerals is such that a great society is organized to withstand it, should not the extravagance of Christmas cause every honest man and woman to practically protest by refusing to yield to the extravagance?"

When Mr. Curtis wrote these thoughts he did not know that with them the career of the *Easy Chair* would be closed forever. But if he had known it, true to his spirit of reform, he would have permitted them to remain unchanged.

At the age of thirty-two, having entered politics, he became as noted for his oratory as he had been distinguished for his polished essays. Before the campaign was over which resulted in the election of Lincoln, he was side by side with the best leaders of the Republican party. Perhaps his greatest influence in the political field was as editor of *Harpers' Weekly*.

From '63 to '92—over twenty-nine years—he had direct control of the two editorial pages of that leading periodical.

It is said that for twenty years prior to 1884, Curtis was the most able Republican editorial writer in the United States. His manner and style, and greater than these, his honesty as an editor, exerted a wonderfully elevating influence in American journalism. He was too honorable to be dishonest, and too great to be deceitful.

As an editorial writer he held with rare distinction the position of political teacher. All who knew him—and who did not?—had the assurance that what he said was the truth, or the truth as he understood it. When he uttered words of commendation it was because the subject was worthy of praise. When he condemned, it was at a time when censure was due. In his political discussions it was not party but principles which determined the course pursued by him with such unselfish courage.

When he believed that the best interests of the government would be obtained by not adhering to the principles advocated by the Republican party, he at once severed his close relationship with that political organization in which he had won so many splendid achievements. Mr. Curtis, himself, has told us how much he regretted to

sever those political associations, made strong by over one-third of a century's devotion. Yet when he believed it his duty, the change was made and he at once became the leader of independent thought in politics. He believed that parties were for the preservation and enforcement of principles, and not principles for the protection of parties.

Though directly connected with political work for thirty years, he was in no sense a machine politician. He stands, for aught I know, absolutely free from the contaminations of corrupt party politics. If not always free from criticism, yet no one ever censured him for having a selfish motive. Could we not make him in politics our ideal, and in society our highest type of an American citizen.

George Wm. Curtis was a true reformer. He rather preferred quietly to labor hard for some needed reformation than to enjoy the honors and emoluments of office.

It is said he might have been U. S. Senator, but he chose a less noted but perhaps a more telling work. He might have been editor of the *New York Times*, but this he refused for less partisan labor. President Hayes urged him to become our minister to England, (the place afterwards tendered to James Russell Lowell,) but this he declined that he might be of more

service to his country by remaining at home.

He believed that the worst evil in our political life was found in our adherence to that old doctrine, "To the victors belong the spoils." As early as Grant's administration he was our greatest advocate of Civil Service Reform. When the first Civil Service Commission was appointed President Grant made Mr. Curtis its Chairman. For many years he was not only the president but the leading spirit of the National Civil Service Reform League. In his annual addresses before that organization may be found both the object of the League and the history of its growth.

In oratory, as in all other things to which Mr. Curtis directed his attention, he was an acknowledged master. It has been said that in

his death we have lost the greatest American orator.

The work of Curtis was more for the good of posterity than for personal pleasure. In him men placed confidence, because they knew his motives were sincere. So honest was he in purpose, and so just in censure, that, though an enthusiast, he was never called fanatical. In disposition Curtis was the gentlest of men. In action, he was the most unyielding when his conscience told him to be firm. His heart was tender, but in it there was no weakness.

His death was marked by a sorrow which was universal and by a regret that was personal. In the loss which his countrymen feel may be found the highest monument to his work and the noblest tribute to his character.

THE CONTENTS OF A POSTAL CARD.

Even what can be written on a postal card is oftentimes valuable.

We consider as such the few words written by Prof. Wm. L. Pearson, of Penn College, Iowa, to one of the Editors of THE COLLEGIAN. As an old student of New Garden School he still has a deep interest in Guilford College, and for this reason we take the liberty to publish what he has to say.

PENN COLLEGE, OSKALOOSA, IOWA, }
11 mo. 28, 1892. }

Dear Friend:

Thy favor of 23d has been received. Thank thee. I should esteem it a great privilege to ad-

dress my many dear friends in North Carolina through THE COLLEGIAN, many of whom I recall as school mates at the old New Garden school. But for the present it is quite impossible without serious neglect of important duties. I have marked the progress of Guilford College with unbroken interest and the rapid advance and quick step of the old North State Friends, who seem to have the enterprising and enthusiastic spirit of their sons in the North-West. Indeed you will apparently become our leaders.

God bless you all! Again—thank thee. Very truly.

WM. L. PEARSON.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE

LITERARY SOCIETIES
OF GUILFORD COLLEGE.

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year. . . . \$1.00
Club rates: Six copies. 5.00
Single copies.10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

DECEMBER, 1892 .

OUR BEST WISHES.

These are they: We wish every one of our friends a Merry Christmas and a joyous New Year, not simply because it is customary to wish such things, but because it really comes from the bottom of our hearts. For those who still owe us their subscriptions we have a kind of "supplementary wish" that the coming year may be a *prosperous* one for them. Policy or no policy we sincerely wish this. We even wish a few things before Christmas. One of them is that the members of the Analy-

tic class may each have the privilege of "hanging their harp on the willow tree" forevermore, at the close of the present term and may never have to pass that way again.

Our best wishes go with the members of the Faculty, and we hope their wrinkles of care may all be changed to smiles again before the 10th of January.

For ourselves—with one long sigh, we wish a continuance of all the sweets and pleasures of college journalism. It may be our lot during vacation to shiver over the dim fire that lights our sanctum, and with blunted pen—write up the January issue, but even if this should be our fate we can have lots of consolation over the thought that a cool climate is a great mind "invigorator" and that the blunted pen is a strong evidence that we have been in cool climates many a time before.

SOCIETY WORK FOR GIRLS.

Every college for young men has its debating society or societies. This line of work is considered as one of the essentials, and well it may be, for how soon would the average young man become an intelligent speaker if it were not for this? Certainly not so early as at present. We do not want to startle any one when we say that *women* are beginning to speak

in public and the female colleges are becoming slightly interested in society work. It is only the same old story, that the demands of the people must be met. We would hardly suppose that in this day of progress any one would question the subject of extemporaneous speaking for girls. True, the time once was when woman's limits of action were so confined that her voice was seldom heard in school, church or on the platform, but the narrowness of thought causing such restriction is fast dying out. The signs of the times are that women will ere long stand equal with their brothers in the field of oratory. One question that arises is, what will help lead them up to it? To express one's thoughts intelligently is an attainment to be sought after. Certainly it requires study, energy and perseverance, with no little amount of experience and practice of extemporaneous speaking. These last named helps are found to a greater or less extent in a debating society. As yet there is a tendency among girls to devote their time to something else, and often when asked to join a society reply, "I can't debate." We are glad to say that a debating society is not a place for oratorical contests, but the little meeting that teaches students to overcome the excitement that naturally attends appearance in public, and a place

where one may learn to intelligently express to others any thought in mind. It is needful for girls to improve themselves in this line, and especially is it *expected* of college students. When a young woman goes home from school it so often happens that she soon receives a call from the superintendent of the Sabbath school for a talk, or she is requested to speak a few words before a body of academic or primary students. Many places she finds open, and she can hardly do otherwise than comply. Suppose she can solve the most difficult problem in Analytics or is the one who led her class in giving the best translation of Livy, all this is lost amid blushes, and words drop falteringly from her lips. Indeed, those who have listened underrate very much the young woman's ability. Certainly the time has come for a girl when she leaves college to go out, tongue and brain ready, to try the realities of every day life. The demand is not now so much for those who can write "essays" and speak "made up pieces," but those who can express themselves intelligently upon any subject with which they are acquainted, no matter when or where called upon. As before said, this is the end of the debating society. The advantages that a girl may receive therein, if she apply herself well, may be of incalculable worth,

and the drill there given will save many a sigh over failure that was the result of somebody's being "unprepared."

E. L. D.

WHAT WE SHOULD AIM AT.

Excellence in scholarship is what every student of Guilford College should strive for—first, last and all the time. We often hear the remark by some of our most promising students that it does not pay to devote so *much* time to text books, but that outside work—such as debating, society work in general, athletics, etc, should claim the *best* moments of a student's time. We wish to take issue with all who hold to this belief, for although this idea seems to be becoming more general among students from year to year, yet it is opposed to the foundation principle of every college in the land.

We assume that a student goes to college to prepare himself for a life work. At any rate this should be his definite purpose and to do this he needs a thorough mental drill such as he can get from his text books alone. We have a few instances on record of men who have barely succeeded in getting their diplomas at college, yet who have achieved brilliant success in life as orators, statesmen and professional men, but when these

cases have occurred, the realization of their miserable records at college has been the force which stirred them to action.

In this generation it is the scholarly man—the mentally developed man who makes the best orator, the best statesman and the best professional man. There never was a greater mistake than for persons to think they can achieve distinction in oratory by neglecting their regular studies and giving the greater part of their time to their literary society. Matured knowledge, thorough and well-grounded knowledge, is the basis of oratory, of eloquence and of all other arts or accomplishments in which mind work is concerned.

Therefore we should aim at excellence in scholarship. We should make a clean sweep of everything from Freshman to Senior Class and endeavor to surpass ourselves in every study we undertake. The easiest study should never be neglected. The hardest study should not be neglected because of its extreme hardness. Philo, the philosopher, once said that *everything* was possible, even if outward circumstances should prevent it from being realized, provided only the capacity for it pre-existed. Hard study makes the capacity, and the capacity is but the means toward the end.

Excellence in scholarship means a cultured mind; it means fitness

for some important station in life; it means for the students at Guilford a high standing at other institutions of greater learning than ours, when they go to them to continue their studies.

Then let us all aim at excellence in scholarship with the blessed assurance that it will at least do us no harm, for even if we fail, the failure will be more honorable than to fail—having never tried.

C. F. T.

SUGGESTIONS TO STUDENTS.

As the fall term is fast drawing to a close, we who expect to return next year are doubtless planning our work and making resolutions to accomplish more during the ensuing session than we have in the one now expiring.

The experience of the past has made us wiser, so that we are enabled to avoid many of those obstacles which have hitherto hindered our progress. While this is true in every line of study in which we have been engaged, it is with reference to christian work that we wish to call special attention, with the hope, that as we are allotting our time to the various subjects which we desire to investigate, we shall not overlook or underrate the claims of our christian organizations.

It is with a sense of regret that

many of us review the slothful service rendered the Master during the first half of this school year and if, as a natural consequence, a spirit of coldness characterizes our associations, we can only attribute the cause of it to our individual inactivity.

Let us, therefore, profit by our experience along this line and consider what we individually may do to strengthen the christian forces of our institutions, and at what time our services will be most effectual.

Observation has proved that it is disastrous to wait until the beginning of the term before formulating any plans for definite christian work. Our forces should be organized beforehand and ready for immediate action at the opening of the session. We cannot over-estimate the importance of prompt service on the part of christian students during the first few weeks of school; for we firmly believe that the prosperity of the Association all the term is largely due to the impetus given it at this time. It is at this period of the new student's life that he is most appreciative of favors shown him, for he has left home, friends, and former associates and entered, as it were, upon a new life among strangers. We have not forgotten the acts of kindness and words of cheer of some of our new acquaintances to us when we first

came to college. There are many favors we can render which cost us comparatively nothing, such as a warm greeting, (without waiting for a formal introduction) information concerning school hours, recitations, and various other things too numerous to mention.

If we who are christians allow the other element of the student body to surpass us in extending these apparently trivial courtesies, we need not be surprised to see the new boys allying themselves with it in preference to the Association.

It is true that there are many things which demand our attention at the beginning of the term, but when compared with the influence we are privileged to wield they sink into insignificance.

At some institutions where rival Literary Societies exist, it is not seldom the case that the chief effort is put forth in behalf of them. It is to be regretted that new student are often well posted, many times by Christian men, as to the merits and demerits of the societies before or soon after their arrival, while they are completely ignorant of even the existence of a Y. M. C. A. This action is beneath our dignity as christians. If christianity means anything it means everything, and we cannot afford to subordinate its claims to those of our Societies.

Let us rather exalt our christian organization, talk of its merits, make every new student feel that it is an important factor of the College, and that it will be to his interest to connect himself with it. What we want, is to make the Association so prominent and attractive a part of the school that it will actually be unpopular not to belong to it.

There is a great field for labor in this direction and we trust this phase of our College work shall receive due attention, and that next term shall witness new enthusiasm in our Association, more consecration on the part of professing christians, and a richer harvest of blood bought souls.

E. E. G.

DO WE KNOW OURSELVES?

The writer feels incompetent to present to the readers of THE COLLEGIAN the exposition of a very important subject, concerning which just the right thing ought to be said and nothing more.

The subject referred to is the study of North Carolina history. It is with a degree of satisfaction that we note the unusual interest taken in this subject at the University of North Carolina and one or two more of the colleges of the state, and our sole purpose in

bringing the matter before us at the present time is to awaken an interest on this subject within our own college walls that will result in action. When one college is way ahead of another in a particular kind of work, there is nothing gained by keeping the matter quiet, and it is with this belief that we acknowledge that Guilford, as well as some other colleges of our state, affords no particular advantages for the important study alluded to. In the first place there is no such study as "North Carolina History" laid down in our courses of study. In the second place, our well-selected library contains but very few volumes treating on this subject.

We believe it is just possible that a student could complete the whole college course here and never hear mentioned the names of Nathaniel Macon, Caldwell, Swain, and other prominent Carolinians of by-gone days. The more we think of the matter the more clearly we see how little we know about North Carolina's industrial and educational history; of her revolutionary legislation; the history of her constitution; her political history and the status of free negroes in the state. Such a condition should not confront us—yet such is the condition to some extent.

We believe one of the greatest drawbacks to the prosperity of our

state at present is the ignorance of a majority of our people of the history of the state. The people do not know their own ancestors; they do not know why they are here or how they got here; they are ignorant of the conflicts and occurrences which caused things to be as they are—that is, if they have depended on the colleges of the state to give this information. There is no excuse for such a state of affairs, and we believe that for a student to take his diploma from his college without having at least a clear outline of the history of the state, is nothing short of a misfortune.

North Carolina history is all the more important because the state was one of the original thirteen. Therefore our plea is that "*We know ourselves*," where we came from and why we are here. If our bright young manhood and womanhood—the flower and hope of the state—knew more of the state, it would engender a greater spirit of patriotism, and we would cease sending recruits to the far west to "grow up with the country."

Guilford needs a gymnasium and a hundred other things more easily to be thought of than its need of a more extensive course in North Carolina history, yet we believe the latter would make us more "healthy, wealthy and wise" than any other one thing at present.

When this need is supplied we can dance around our flag with more of an understanding heart, and can sing our songs of patriotism with more soulful, fervid feelings.

C. F. T.

PERSONAL.

- ✓ ^{Smiley J.} S. L. Bristow has a school near Tatum, S. C.
- ✓ Frank Woodroffe is a contractor in Greensboro.
- ✓ Frances Failing is in school at Cranberry Lake, N. Y.
- ✓ ^{W. P. Ragan} W. P. Ragan is clerking in the post office in High Point.
- ✓ Minnie Moore is teaching at Oak Hill, near High Point.
- ✓ Claude McCauley is in a telegraph office in Washington, D. C.
- ✓ Henry D. Rodgers is engaged in tilling the soil at Little Rock, S. C.
- ✓ ^{H. L. Henley} T. L. Henley is telegraph operator and freight agent at Hasty.
- ✓ Walter Ashworth is now a popular physician in Kernersville.
- ✓ Mattie D. Robins, now Mrs. Charles Tilden, resides in Greensboro.
- ✓ Fred. L. Cartland is now in Poukeepsie, N. Y., clerking for a real estate firm.
- ✓ Archie Sampson is a proficient electrician and is connected with a firm in Lynn, Mass.
- ✓ Jesse N. Copeland has been an engineer for several years. His run is now from Ramseur to Madison, on the C. F. & Y. V. road.
- ✓ John Petty is architect for the Bain Lumber Co., of Greensboro. His home is at Archdale.
- ✓ Sallie Marshburn is teaching in the Blue Ridge Mission School in Southwestern Virginia.
- ✓ ^{W. E. Benbow} W. E. Benbow is travelling salesman for the firm of King & Co., of Greensboro.
- ✓ Ada Blair, a student here in 1881-'2, is teaching at the Graded School in Goldsboro.
- ✓ Arthur Lyon, of '91, is book-keeper for the Duke Manufacturing Company, Durham.
- ✓ Ida Alexander is clerking in the millinery department of her father's store at High Point.
- ✓ Mamie Jones has a very pleasant situation as music teacher in the Yadkinville High School, Yadkinville.
- ✓ Nettie Ellis has just commenced a five months school near Whaleyville, Va. She likes the work and is enjoying herself finely.
- ✓ Nereus Barker is now a minister of the Friends and resides at White Plains, N. C. He is doing a good work in Yadkin and Surry counties.
- ✓ Ernest Benbow is now taking a course in "physical culture" on his father's farm. We are glad to learn that he expects to return to

G. C. after the holidays for further development of his mental faculties.

Lizzie Hodgkin is engaged in school work near her home at Center.

Frank Woody, jr., has a lucrative position as stenographer in his native city, Missoula, Montana.

Lou Hedgecock has just returned to her home in High Point from a visit to Kansas.

Martha Henley, '92, has recently gone to Chester, Pa., where her brother, Wm. Penn Henley, is engaged in business.

Prof. Samuel Collins, once a Prof. in this institution, is now principal of an academy in Chappaqua, N. Y.

Ed. F. White is clerking in Winston. He says he hasn't *quitted* yet, but expects to return to G. C. some time in the future.

Rodema Wright, whose lovable disposition made for her many friends while in school, is at home, Cane Creek, caring for her invalid mother.

Samuel Davis is a rising lawyer of Marion, S. C. He showed his abilities as a speaker while connected with the Websterian Society at Guilford.

Ella Dundas is so much liked as a teacher that she has been employed around Pomona for sev-

eral years in succession. We learn that her school is in a very prosperous condition.

We are pained to chronicle the death of Mary Hockett Murrow which occurred early in the summer. She was a student of N. G. B. S. in 1876-'7.

We very much regret to learn of the death of Jacob R. Brower, which occurred at his father's home in Mt. Airy, December 1st. THE COLLEGIAN extends its heartfelt sympathy to the bereaved family.

RESOLUTIONS OF RESPECT.

WHEREAS, on November 26th, 1892, our Heavenly Father saw fit in his wisdom, to remove from earth our former associate and fellow-member, CHIPMAN C. STEWART—therefore, be it resolved by the Websterian Literary Society:

1st: That in the death of our friend the society has lost an efficient member, the community a faithful Christian, and his home a dutiful son and brother.

2d: That we extend sympathy to the bereaved family in this their irreparable loss.

3d: That a copy of these resolutions be sent to his parents, to THE GUILFORD COLLEGIAN for publication, and that they be spread upon our minutes.

E. E. GILLESPIE,
C. W. REDDING,
V. C. MCADOO,

Committee.

LOCALS.

The shoemakers ought to be good friends of the foot ball.

E. A. White, of Raleigh, was at the college on Thanksgiving day.

A member of the Logic class defined a fallacy as "an invalid truth."

The health of Hermon Woody is improving since his recent return home.

Byron White was among the visitors at the college on Sunday, the 4th inst.

Mrs. Doak gave a supper to her music scholars on the evening of December 2d.

A change of schedule on the railroad meets the hearty approval of Guilfordians.

Uncle Buck seems to want to "diffee" with every one on every imaginable subject.

The John Bright society seriously contemplates revising its constitution. What next?

Dr. Woodley recently returned from Eastern Carolina and is now with his family at the college.

The "Equal Rights" Club is still prospering under the efficient leadership of Miss Mollie Roberts.

A very handsome new book-case has been added to the possessions of the Henry Clay society.

David Sampson preached on November 28th. He soon leaves for England to spend some months.

Reynolds has evidently closed out his barber business, and gives notice of the fact on each side of his face.

Our friend Addison Coffin is expected here again very soon, probably before this issue comes from the press.

Don't forget the time of the Junior exhibition. It is on the evening of Dec. 23d, and all who can should attend.

We are glad to hear that our representatives at Byrn Mawr are well pleased with the college and all their surroundings.

Prof. Perisho gave an interesting talk at the last meeting of the John Bright society concerning the comet that never came.

Mrs. Woody preached an unusually interesting sermon on Dec. 4th. Her sermons are always highly appreciated by the students.

The annual oratorical contest of the Henry Clay society has been postponed until next term.

A birth day party was given in honor of Miss Eula Dixon, on November 27, in the parlor at Founders' Hall. Refreshments and "toasts" were served even until the eleventh hour.

Two fine specimens of wild turkeys have recently been secured for the museum. The turkeys were mounted by our taxidermist.

Before purchasing articles in Greensboro, students should consult the COLLEGIAN, and trade with those who advertise with us.

A pleasant surprise party was given in honor of Miss Gertrude Diffie on the evening of November 29th, that day being her birthday.

One of the Juniors—the “innocent cottonhead”—was anxious to know on Thanksgiving day, if the morning exercises were “expulsary.”

Bill Armfield is going to open people's eyes on the night of Junior exhibition. He says Cicero was one of the men you “read about.”

The Botany class of last spring had the privilege recently of examining some beautiful cultivated orchids that grew in Minneapolis, Minn.

The friends of “Wm. J.” are quite anxious for him to appear in public soon and render his favorite solo, “When the roses come again.”

The Junior class makes the following claim: “We are emblems of progress.” The COLLEGIAN will make its comments after the “exhibition.”

All who are contemplating the state of “double blessedness” should not fail to read the story in this issue written by an alumnus of Guilford.

A delegation, composed of members of the faculty, farmer Cude, and students, attended the lecture given by Sam. Small, in Greensboro, on Nov. 30th.

Characteristics of the Classes.
Senior.—Want of harmony.
Junior.—All sweetness.
Sophomore.—Very classical.
Freshman.—Have none.

Joseph P. Elliott, a Baltimore Friend, spent a few days with Joseph R. Parker and others recently. He gave an interesting talk in meeting on the 27th.

One of our frequent visitors of late is Alphonso Perkins, the clerk in McAdoo hotel, Greensboro. He seems to have more than a “passing” interest in the college.

On the 25th inst. the Henry Clay society visited the Philagoreans. The occasion was highly enjoyed by the visitors, and it is hoped a “mutual” impression was made.

Some of the students and others were quite superstitious over the expected arrival of the comet. Some of the girls locked their doors to keep the “thing” out, and it is said Henry Cude threatened to “take to the woods” if he saw it coming.

A larger number of students are expected after the holidays, than have been enrolled during the present term. The depressive effects of the election are now over, and prospects are brighter.

It is remarkable that we have had so little sickness at the college during the present session. No student has been absent from regular duties for more than two days on account of ill health.

The Blue Ridge Mission committee met at the college on the 29th inst. The visiting members present were Joseph Potts, Mrs. Anna Tomlinson, Mrs. Alice R. King and Joel G. Anderson.

A number of students have already signified their intentions of visiting the World's Fair next year. It will be a great thing for students, and no one who has the opportunity should fail to attend.

The Seniors have not as yet organized, but they are becoming exceedingly anxious for some one to give them a complimentary supper. The class prides itself on the big eaters it has within its ranks.

Fire! was announced in the dining room during dinner time on December 5th. In a few minutes all the students were outside and gazing upon the burning remains

of the barn used by Pres. Hobbs. The entire structure was consumed and the loss is considerable. "Richard the Inevitable" seems to have had a hand in the fire.

The only Christmas present the COLLEGIAN asks is that at least *one* of its subscribers who have not paid their subscriptions for two or three years, might send enough stamps to pay the postage on the paper for another year.

The members of THE COLLEGIAN staff should bear in mind that the regular staff meetings occur on the first day of each month at 4:30 P. M., provided that day does not fall on Sunday. It is important that the entire staff be in attendance at each meeting.

One hundred and twenty Indian arrow and spear points have recently been placed in the cabinet. Their value to us is increased by the fact that they were collected from the hills and vales of Guilford county.

George Grubb, a Friend from Ireland, preached on the 30th inst., and on the next day lectured to the students, giving the position and condition of the Irish Friends. He said the Friends of Ireland, as a body, are strongly opposed to home rule, for the reason that it would place the Catholics at the head of the government. The

entire lecture was full of interest.

The lecture recently given by Dr. Mendenhall on the history of the political parties in the United States was a valuable and instructive one. He gave many incidents of his own personal recollection and at times expressed his own opinions on certain events in our history. Some are of the opinion that he "waived the bloody shirt." If this construction is to be put upon it we should like to see it waived in every State in the Union. We hope to publish the entire lecture in THE COLLEGIAN soon, as it is a valuable historical document.

Thanksgiving Day was a pleasant and profitable one for the students of Guilford. At 9 o'clock, A. M., Pres. Hobbs gave an excellent address on the United States government as compared with foreign governments. Also the poem written by Mrs. Laura M. Davis and published in this issue was read by Dr. Mendenhall. The exercises closed with appropriate music. By 1:30 p. m. all were prepared to relish the customary turkey dinner, which was up to the usual standard. Wild turkey was something new, but very enjoyable. At 7:30 P. M. Prof. Perisho gave a lecture on the history of Chemistry and afterwards performed some beautiful and successful experiments. Thus

the day we love and cherish, and whose near approach always makes us glad, passed away, leaving us confronted with the duties of the morrow.

There has been some agitation of late on the subject of entertainments, oratorical contests, etc., and we think the matter should claim our attention. We are decidedly in favor of a radical change in reference to these matters. Guilford is seriously in need of *class spirit*. We believe in class spirit as much as we do society spirit, and it is a question whether or not it would be a good thing to do away with the Annual Entertainments given by each society and let all the societies unite in one grand entertainment during the year. This would undoubtedly give us better entertainments; it would require less work on a *few* to get them up; it would make the occasion of greater importance and would be more highly enjoyed by the audiences. The entertainments at present are becoming burdensome to those who participate in them and this should be avoided as much as possible. We think if all the societies should unite as suggested the intellectual strength of the College would be shown in a truer light. As to the oratorical contests we should like to see them given by the different classes and

then let the successful representatives of the classes contest for another prize. This we think would give us better contests, would be less burdensome and would in general promote the spirit of oratory. Under the present conditions the best orators of each society are soon shelved because the "successfuls" are not allowed to contest again. This brings the contests down to the point where they do not represent the societies at all, but simply the individuals who are left to try, until they can win. We think a change in the Entertainment and Contest program would be hailed with delight by the participants and spectators

The evening of December 10th was one of the most enjoyable of the entire term. This was the time set apart for the Y. M. C. A. lecture by Rev. F. S. Stickney, of Greensboro. Everything connected with the occasion passed off pleasantly and was fully up to the expectations of all concerned. Mr. Stickney, who is a very forcible and eloquent speaker, delivered a topical lecture on the subject of "Habits." He was listened to with intense interest and expressions of delight were to be heard on every hand. After the lecture refreshments were served which, together with the admission fees, netted the Association over \$30.

EXCHANGES.

There are in this country nearly nine hundred papers conducted solely by colleges and other institutions of learning.—*Exchange*.

It is a fact worthy of note to young men, that no inveterate smoker for the last fifty years has graduated with first honors from Harvard.—*Hiram College Advance*

Those of our readers interested in literature and authors, we refer to the sketch of Chaucer in *The Haverfordian* of Nov., "Spenser's Diction" in the latest number of *The Trinity Archive*, and "A Criticism of David Copperfield" in *The Bates Student* of November.

The Elon College Monthly reports a prosperous work in the Y. M. C. A. of that institution. Only a few of the students are not christians. The great moral influence of the college is ascribed mainly to co-education and the united efforts of faculty and students.

The Southern Educator, speaking of the past history of Trinity College and the merits of its president, Dr. Crowell, states that this institution will probably become a university at no distant day, constituting one of the three leading seats of learning in southern Methodism, charged especially with theological education of the higher character."

The *Western Maryland College Monthly* contains an article on "The Sphere of Thought," deserving our careful attention. It brings vividly before us the power of thought, and proves the superiority of the thoughtful man over the one who does not properly think for himself. It also sets forth thought as a true index of character.

The *Roanoke Collegian* gives some interesting notes regarding the progress of Roanoke College since its first session in 1853, when the total number of students enrolled was thirty-eight. The same exchange contains a striking reproof to the "college orator," who devotes his attention to oratory almost exclusively of the other important branches of learning. The apparent object of the writer is to urge the need of a broad education for the orator no less than for the other professions.

The *Swathmore Phoenix* always brings us something good. The production on "Personal Influence," in the November issue, impresses us with the thought of the mighty influence which our daily actions and words have on our associates. The necessary qualifications for exerting only an influence for good are beautifully portrayed. Much of the evil in the world is shown to be the result of bad influence which arises from choosing evil companions.

The *University Magazine* publishes an address on "The Conflict of Forces," showing the value of counter-forces, not only in nature, but also in the world of thought. By reference to past history, we are shown how nations have been formed and events of great importance occasioned by the operation of opposite elements. On the other hand, we are taught by example how nations fail to progress for want of those forces.

The *College Visitor* speaks truly and pointedly in an editorial in which it demands a practical application of the knowledge gained at school. In accord with the matter referred to, we will agree that good common sense is essential in the make up of a man; but while this needs to be supplemented by education and proper training, we want a preparation in this line that will fit us for the active duties of life. Simply a theoretical education will not suffice. Book-worms cannot meet the demands of our progressive age. We must have men and women of thought and action, ever ready to apply their knowledge to the best practical use.

The *Davidson Monthly* renders honor to whom it is due in tracing the political life of one member in the celebrated American trio, Calhoun. It exhibits his qualities as those of a statesman in the high

positions of the government to which he was called, and extols his patriotism in contradiction of false charges of treason brought against him by those opposed to him in principle. While Calhoun was one of our best statesmen, he, like all men truly great, did not feel his greatness, but was glad to be interested in the welfare of all.

In the November *Phoenixian* we find some excellent thoughts well expressed, in an article on "Pursuit of happiness." One of the leading thoughts is, that the absence of selfishness is necessary for the presence of true happiness. Four principal causes of the prevailing discontent among the people in general are given as: "the immense and rapid accumulation of wealth in the country; the vast sudden acquisition of wealth by individuals; the tendency to transmit it unbroken through successive generations; and the inordinate estimate of it on the part of the whole people, taking the place of reverence for high moral character."

We are pleased to find *The Carolinian* on our table, and find in it that which is well worth the reading of the college student. We are hardly in sympathy, however, with *ghost stories*, especially as literary productions in college periodicals. One matter of particu-

lar interest in the November number is the defense of literature and religion against the claim that both will be crushed by the march of science. The writer proves by conclusive arguments from history and the very nature of the human mind that literature will survive as long as man remains in a civilized state, whereas religion, always found in some form among every people, can never be separated from the human race.

Y. M. C. A.

One of the saddest realizations that comes to anyone is that of neglected opportunities.

As we are brought near the close of another term our thoughts involuntarily turn backward toward the weeks and months that have sped so rapidly, and we ask ourselves how we have been improving this time. No doubt many of us set out in the beginning with the determination of doing better this term than ever before; but as we glance over the past days one instance after another appears where we failed to do our best, and we feel self-condemned for having been so remiss even in the smallest matters. This is true, particularly in a religious sense. But as the golden moments of the past are gone forever, we can only renew our efforts in the present, with hopes of a brighter future.

Another term will soon be upon us. The question therefore comes to us, how we can best serve God during that term. As much depends upon the right condition we should know how to apply ourselves at the outset. An important feature of religious work at the opening of the term is the matter of meeting new students as early as possible and giving them to feel at once our Christian influence. The reception held at the beginning of the term for the special benefit of new pupils is very good so far as it accomplishes its object; but that in itself is not sufficient. We need more personal efforts in this line of work. As we meet with a new face, let us give to such person a friendly shake of the hand and make him realize that he is surrounded by friends. Speak to him in a manner that will manifest to him your real interest in his good. Act toward him so as to win his best affections. Draw his attention to the Y. M. C. A. Impress upon him the object of the organization, and kindly invite him to join in the work. Every Christian student should feel concerned in this matter and be willing to present a friendly attitude toward the new comers. Simply a word or even the slightest act may leave a wonderful impression. May we all make greater efforts in this sphere of duty; and we would urge that our labors be so conducted as to make the importance of our purpose prominent. Let us strive with the full determination of accomplishing something, and the nature of the work will commend itself.

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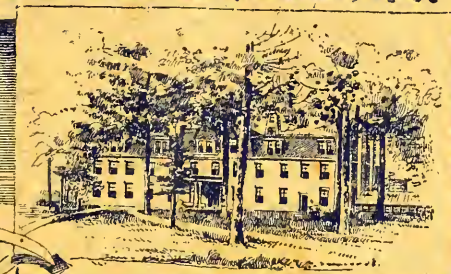
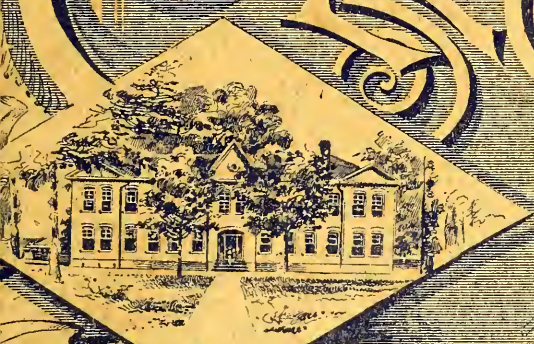
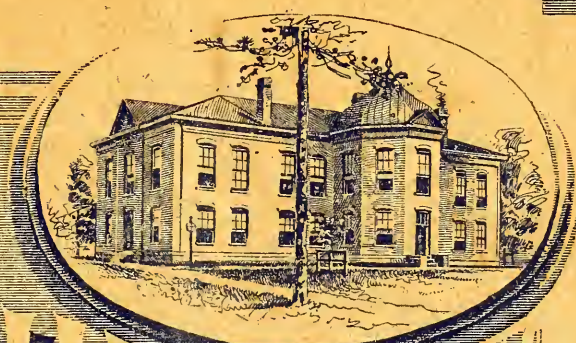
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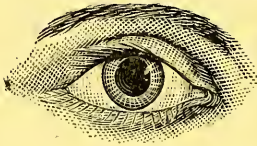
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THE GUILFORD COLLEGIAN.

VOL. V.

FEBRUARY, 1893.

No. 5.

SONNET.

BY DOUGAN CLARK, M. D.

'Twas when I was a child of nine, I ween,
That first *New Garden Boarding School* began ;
The years passed swiftly by—silent—unseen—
Until gray hairs proclaim an aged man.
So be it, life on earth is but a span,
But *Guilford College* now—with loftier name—
And broader culture—pressing to the van—
Already has achieved high praise and fame.
All hail, fair huntress—seek thy noble game,
The young inmates of the Southern clime ;
Win these for Christ—like those who overcame—
Teach them to make their lives and deaths sublime.
God's blessing rest upon the brave young College—
And may she ever be a fount of heavenly knowledge.

Richmond, Indiana. 1893.

LOST ISRAEL.

It was my pleasure recently to read Rev. T. R. Howlett's book entitled "Anglo-Israel." Taking the views presented therein and comparing them with those of other authors on the subject a new interest was awakened in this intensely interesting question. On re-reading, re-constructing, rearranging and rejecting some former constructions of prophecy and historic events, I find the evidence largely preponderating in favor of the English people as being the lost tribes of Israel.

It is not my purpose to enter into an argument but to call attention to some leading points on the subject so that those interested can read the Bible and history and form their own conclusions. I will first call attention to the dream of Nebuchadnezzar and its interpretation recorded in the 2nd chapter of Daniel. This was the vision of the great image with the head of gold. In the first year of Belshazzar, king of Babylon, thirty-four years after Nebuchadnezzar's dream, Daniel saw the vision of the four beasts, which is interpreted in Daniel 7th chapter. Two years later the same prophet saw the vision of the ram and the goat with a clear, definite, ex-

planation that none can misunderstand, given by the angel Gabriel. The dream of the king and Daniel's visions were the same in object—all foretelling the course of empires yet to come. It is evident that this course was to be westward, toward and beyond Greece. The head of gold was located in the valley of the Euphrates, Greece was the third empire—"the belly and thighs"—and lay west of the Euphrates valley, so it follows that the feet would be in Western Europe—the place where the fourth and terrible beast was to appear.

When Abraham was called by the Lord to quit his home and go forth to a land he had not seen he went to the country which was afterward occupied by the first nation—the head of gold. All the succeeding empires controlled the same country, together with the land given to Abraham as a possession. Centuries before the head of gold came into existence the Lord—unseen by men—had been working out his wonderful providences. The promise was given to Abraham that his seed should possess the land of Canaan, forever, that through them all the nations of the earth should be

blessed, but *salvation* should come through the line of Isaac. We remember that after the death of Sarah Abraham took another wife, Keturah, and she bare six sons. These sons were sent away into the East Country along the western side of the Persian gulf. Afterward the children of Esau settled in and took possession of Arabia, now including the East Country. Doubtless the descendants of Keturah acknowledged the children of Esau as brethren and that they in local interest and self-defence became one people. The wonderful thing in connection with this branch of the seed of Abraham is that their country was not subject to any of the four great empires—nor have they ever been under any foreign power. The seed of Abraham's kinsmen who were left in the Euphrates valley has become extinct. The children of Moab and Ammon and Lot are gone. The four great empires have come and gone, yet to-day the seed of Abraham is in possession of the land given to Isaac and Jacob. When the Lord had sent Israel to be a "wanderer among the nations" and as a punishment for sin had cast out Juda he called in the children of Esau to hold the land in trust until Israel and Juda should be recalled from their wandering.

It seems to me that we can not read history aright unless we get

these facts well fixed in the mind and note it as something wonderful that there is one portion of the inhabited earth that has never been conquered in war. Another important fact we must remember, is that, as prophesied the ten tribes of Israel were conquered and carried away by Sargon, King of Assyria, and planted in northern Media and Armenia about 720 B.C. There was communication kept up between the "dispersed" and their brethren in Judea for 150 years, at the end of which time they disappear from Bible record and are only incidently mentioned in history. We must bear in mind also that from the earliest times the Bible record speaks of the tribes of Dan, Asher and Zebulon as "going down to the sea in ships." Jacob foresaw and foretold that a portion of his descendant should be a maritime people. There is abundant evidence that the Israelities and the Phoenicians carried on an extensive trade with Ireland and England.

When Samaria was invaded by Sargon thousands of Israelites escaped to the north of Ireland and west of England where there were already strong claims established. When Juda was carried to Babylon, again many thousands of Jews fled to the colonies in Spain, Ireland and England, Ireland being the most popular. There is a story in Irish history that about

600 B.C. a large colony of Milesian Israelites left Spain to go to England but were driven away by a storm and after many days came to an unknown coast and landed. The next day they were suddenly surrounded by an army drawn up ready for battle. Heralds were sent out by the Milesians to ask for a truce and when the parties met they were mutually astonished to find each spoke the same language and they were all brethren. The Milesians finally established themselves in Scotland. They brought with them tablets containing records which dated back before the conquest of Samaria and these have recently been found by the Irish Historical Society.

Going back to the east we learn that when Cyrus the Great conquered Babylon and was in the countries of Asia Minor and Egypt the Israelites who had grown numerous and strong, rebelled and crossed over the Caucasian mountains into Scythia—a vast, unoccupied, region of grassy plains and rich alluvial soil, almost like our North-Western plains of Iowa, Nebraska and the Dakotas. From that time their history was lost to the outside world except when alluded to by historians when speaking of them as a brave and unconquerable race who defied every attempt to subjugate them. Every effort of

the Greeks to subdue them during the third empire proved a disastrous failure. The most crushing defeats the Romans met were beyond the Rhine and Danube. It is indeed wonderful how the purposes of the Lord are brought about among the affairs of men.

Centuries before it came to pass the Lord through his prophets said he would scatter the tribes of Israel through the nations of the earth if they sinned, and promised also to gather them again if they repented, but the time and manner of scattering and re-gathering was not given. At the close of the Babylonian Empire the ten tribes began their wonderful journey westward and were always abreast with each successive empire. The Greeks found them beyond the Danube and along the northern shores of the Black Sea—brave and invincible. The Romans met them in Germany and beyond the Rhine, and every attempt to penetrate into their country failed. They not only repelled all efforts to invade but became aggressive and dangerous and at last broke the powers of the Western Empire. The Romans fought their last great battle with the seed of Abraham on German soil. To meet the emergencies of that time the Roman legions were withdrawn from England and returned no more, thus giving place to Israel who crossed over and

took possession of their predestined home. The colonies which were planted centuries before in Ireland and the south and west of England had multiplied and become strong, cultivated and refined. They had accepted the Gospel and were ready to receive and christianize the wandering brethren, and it was under William the Conqueror that they became unified into the Anglo-Saxon race of England.

Centuries ago God said to and of Israel, "Thou art my battle-axe and my weapons of war; with thee will I break in pieces nations, and with thee will I destroy kingdoms." During the prophetic period the scattering of Juda and Israel and their regathering into one nation was foretold. The larger portion of the prophecies relating to this part of the subject point to a time after the four great empires have come and gone, after the little stone has smitten the feet of the great image—a time when the Lord will gather the outcasts of Israel and Juda for a return to their old home.

Much that is said and written on Anglo-Israel is only sensational, romantic and speculative, and some writers and speakers seem to have become mono-maniacs. Yet there is so much that is start-

ling and wonderful that we cannot afford to ignore the discussion nor close our eyes to the great unrest that is increasing in the home and church and state throughout the thinking world. The miraculous growth of the Anglo-Saxon during this century has aroused the attention of the statesman and economist everywhere. A confederation of the English race to-day would give them an absolute dominant influence in the world. England with London as the banking house now controls more money values than all the rest of the world. What would it be if the wonderful increasing wealth of the United States was added? Then truly we would be a battle-axe in the hands of the Lord. We could say to the nations of Europe and the world, "disband your armies, dismantle your vast forts, turn your warships into merchant men, we will keep the peace of Europe, your millions of soldiers shall engage in productive industry and learn war no more." If we are Anglo-Israel and under the guidance of the Lord is not this our destiny? Shall we awake, arise and look around, or do as the people in the days of Noah, sleep on?

ADDISON COFFIN.

FRIENDSHIPS IN LITERATURE.

The literature of the world is rich in the history of charming friendships.

It is natural to expect many such records among the poets and philosophers, for friendship is the blessing of noble and sensitive souls. We may be surprised to find how many friendships are written on the pages of literature. We turn to Greece and there find many instances of friendship in the highest form, both in literature and in life. Our attention is attracted to a strange pair. One is a man who has left the prime of life far behind him. "He offends the Greek idea of beauty in every line." He is poor, eccentric and unpopular, but nevertheless treads the path of duty nobly and his soul is "illuminated by a light coming from a far country, the light of the divine." The other is young, noble and beautiful as a God, pleasure loving, impetuous, enthusiastic. The one is Socrates, the other Alcibiades.

It is a sad friendship in its out-comings; "the spirit is willing but the flesh is weak."

Among the Romans we find Horace and Mæcenas. The very mention of these names makes our hearts glow with the love and personality of the noble states-

man and happy hearted poet, his friend. To the encouragement and patronage of Mæcenas we doubtless owe many of the beautiful odes of Horace.

In France, in Italy, in Germany have been those whose friendships have been portrayed for us in the form of beautiful poems; friendships pure and noble, lifting us up to higher lives.

In England, gathered around the "wasps of Twickenham," we find a group of friends. Pope is the center of this group, "who, whatever he did to others, never stung a chosen few." Here is Swift, gloomy and fierce, who tempered his mad thoughts and never here sounded his cruel laugh. In sharp contrast is Bolingbroke, gay, handsome, satirical, and of great brilliancy. All honored, admired and loved Pope.

'Of manners gentle, of affections mild,
In wit a man, simplicity a child.'

In the days of Queen Anne there stands forth another pair, that calm, perfect gentleman, Addison, and who that thinks of him does not think of poor Dick Steele. We smile when we say this, for we cannot help it. What an odd pair.

He must have been a trial to

his stately, correct and upright friend, for he was rash, always sinning and repenting and dodging the bailiffs. Yet they loved each other, and the world owes to the friendship the *Spectator*.

The gentle hearted Charles Lamb, the loved Coleridge, the moody Byron, the sensitive Keats and that swift, proud spirit, Shelley, all give us a noble picture of the purity and tenderness of friendship. What these men were to each other we must imagine, for it was a relation that eluded expression. They found that each was able to enter into the other's lives, and their own lives grew richer thereby. It was because they were different in nature that they helped each other as they did.

Those who do not know friendship are often inclined to speak slightly of it as a thing of splendid words and worthless promises. But has not that been contradicted? Picture for yourself the kind hearted Dr. Johnson rushing with wig on one side in haste to rescue from the pawn brokers Oliver Goldsmith's last suit of clothes, while the happy hearted poet, arrayed in bed clothes, speculated on life and letters. These are but little things perhaps, but it is the little things that make the differences in life.

The prime requisite for friendship is sincerity. "It is the vital breath," but that which dances

through its veins is tenderness.

It is this that only true hearts find and that lifts up on high every heart that feels it.

Emerson stretched out a helping hand to Carlyle across the waters, and America was honored with the first edition of *Sartor Resartus*.

Friendship has another strong characteristic—that of the power to interpret, to see into the heart and understand the whole nature. Every man passes his life in the search after friendship. How many of us find it depends upon the effort we make to gain friends to make ourselves pleasant to others. How many are held back by pride, afraid to make the advance for fear something might be said. If the world only knew what friendship can be and how blessed it is, many more would seek and allow themselves to be sought.

So on through life we wander, and sometimes wonder at all these things. We have friends that we love and for whom we would do anything.

There is no one who has not had in his life some bright spot where the flower of friendship has not budded and blossomed, and he has become all the better for it. Into every one's life some great sorrow has crept.

Into the lives of many of our great men have come these sorrows. Men that to all outward

appearances would conceal rather than show their feelings, but they have left some of the most tender and touching tributes to the memory of these loved companions.

What has the friendship of Alfred Tennyson and Arthur Henry Hallam brought to us? Perhaps among all the elegies from the human heart bewailing the loss of dear friends, Tennyson's "In Memoriam" stands pre-eminent. As Milton mourned in Lycidas for his college friend King, so Tennyson in "In Memoriam" poured forth his sorrow for his bosom friend, Arthur Henry Hallam.

It is not the selfish wail of a man over the loss of a friend, but it is the "lamentation of the poet Jeremiah" "over all human misery." "As one may find in the Psalms something expressive of every phase of the Christian life, so may we in "In Memoriam" find expression for every phase of sorrow, from the time when the heavy cloud of despair settles over the soul, when it seems that all the glory and the loveliness have passed away from earth, to the time when an almost joyful sadness gilds the cloud and makes it beautiful."

Arthur Henry Hallam was a dear and intimate friend of Tennyson. They spent six happy years together at Trinity College, Cambridge. They loved each other as few men have loved.

Arthur was the affianced of his sister. He called him "My Arthur. Dear as the mother to the son; more than my brothers are to me." They exemplified in their lives a beautiful, true and noble friendship.

Arthur died in Vienna, far from his home and all those who loved him. This sorrow overwhelmed Tennyson, and for some time he refused to be comforted. But he turned at last to the "sad mechanic exercise" of making verse in commemoration of his loss, and says:

"In words like weeds, I'll wrap me o'er
Like coarsest cloth against the cold;
But that large grief which these unfold
Is given in outlines and no more."

As Tennyson visited their college haunts in later years, we can almost see the silent man with shaggy head bowed, viewing many a well-remembered spot. He would turn away with sorrow and tears would come,

"Up that long line of limes he passed
To see the room in which he dwelt."

He pauses, for

"Another's name is on the door;
He lingers—all within is noise
Of songs and clapping hands of boys
That crushed the glass and beat the
floor."

He turns away and longs for

"The touch of a vanished hand
And the sound of a voice that is still."

Everything seems to remind him of his loss :

"So find I every pleasant spot
In which we two were wont to meet—
The field, the chamber and the street—
For all is dark where thou art not."

He tells of his singing praises to his friend, and how the world looked upon him. We can hardly forbear pitying him in his grief.

How does he answer criticisms? With a few simple words :

"Behold ye speak an idle thing ;
Ye never knew the sacred dust.
I do but sing because I must,
And pipe as the linnets sing."

This strain is based upon human love, that rises step by step

from the first grief of the bereaved to the full sense of immortality. On through it all we see the great and unchanging love that never dimmed by time. His very soul and character are portrayed. There never has been a friendship more lovingly and beautifully commemorated.

The writer's voice is now silent. *He* has "crossed the bar" to that home where he will meet his loved friend from whom he has been parted for more than fifty years, with whom he will walk and rejoice through all eternity.

ANNIE F. PETTY, '94.

CHILDREN'S GAMES IN THE WEST.

BY LOUISE COFFIN JONES.

Somewriter, I think it was Mary Mapes Dodge, has said that while children have always existed they have only recently been discovered ; referring to the fact that the kingdom in which they dwell is quite apart from that of sober-minded adults, that they people it with creatures of their imagination and that dramas are enacted there unseen to older eyes.

The magazines and papers for children, the juvenile literature of

all kinds, that have come to the front in the last forty years recognize this fact ; and their popularity proves that they "fill a want long felt."

The generations who come after us will know what the children of the latter half of the nineteenth century read and delighted in, but what record do we have of the children of long ago? That human nature is alike in all ages we can readily believe, but what would

we not give for some record of the child-life of antiquity, and of the middle ages.

Only a glimpse here and there is vouchsafed to us. We know that little girls played with dolls in the time of the Pharoahs, for the mummy of a half grown princess has been found with her doll beside her, but we can only guess that the boys made mimic pyramids out of Nile mud.

Did the children of ancient Carthage build fleets of tiny boats and send them forth on imaginary warlike expeditions?

Did the boys and girls of Spain, in the time of the Inquisition make images of heretics and burn them at the stake? We know not, neither do we know how the children of mediæval Germany amused themselves; but we read in history that it was the custom there once a year to take the children out to the city limits and whip them, in order to fix in their minds an exact knowledge of the boundary lines.

That environment has a powerful influence and that children are great imitators, every one will admit.

My attention has often been called to the play of children here in Nevada. Aside from the games common to childhood everywhere, they have invented others peculiarly local in character. One is the imitation of mining. Two

boys, aged twelve and nine, respectively, have a mine in our back yard in which they dig as industriously as if they expected to find real gold and silver, and any play-mates who come to visit them are seized by the same ambition and fall to work throwing out dirt. They have perpendicular shafts and lateral tunnels; they have dumps for refuse ore, and are preparing to erect quartz stamps and smelting furnaces. This mine is named, "The Wealth of the Region," and is supposed to be fabulously rich. This love of high sounding names extends to other objects.

Their dog, a good natured, well meaning pup, is called, "The Terror of the Desert."

Another play, often indulged in, is stage robbing. Two boys with masks on their faces, the materials for which have been obtained from their mother's scrap bags, crouch down by the road-side, with pistols in their hands, which have cost as high as fifteen cents apiece.

A boy in a child's wagon, drawn by a play-fellow, comes by; evidently unconscious of the lurking highwaymen, although they are in plain sight.

In a moment the robbers dash out; one seizes the steed by the head, another points his pistol at the driver and says, "Hold up your hands!"

Wells & Fargo's express box containing the treasure is taken out, the driver's pockets are rifled ; should there be a passenger, in addition, this unfortunate individual is also robbed. Then the driver is told to go on, and drives away with frantic speed while the highwaymen retire to divide their ill-gotten gains.

The native Indians of Nevada, the Piutes and Washoes are quiet and inoffensive, molesting no white people and at peace among themselves. Not so a fierce and war-like band who call themselves the Pie-Face tribe. They camp in a valley half a mile north of town, and are to be seen in all their war paint and display of weapons on Saturdays, as a harsh and cruel necessity compels them to attend school during the week, and even to chop wood and do other household chores, a menial bondage which their haughty spirits can ill brook. In the valley mentioned they have their wick-i-ups made of poles and thatched with sage brush. Here the smoke of their camp fires ascend ; here their tired ponies rest from the exertions of the war-path, and here roam their herds of buffalo, which, a little way off, resemble domestic cattle. An irrigating ditch supplies them with water ; drift wood from this stream and branches of sage brush furnish their fuel. For food and

other supplies they raid the town. Two fierce warriors, with feathers in their hair and paint on their faces, bows and arrows on their backs and hatchets in their belts, made a sudden entry into our house the other day and demanded meat, bread, apples, potatoes, salt and matches. These things were at once given them ; but they did not withdraw. They wanted the blankets off of the beds. After some parleying they were persuaded to take the ironing blanket and the buggy robe, and to depart without bloodshed.

The chief of this tribe is named Afraid-of-nothing. Other names are Wolf-coming-up-hill, Got-whiskers, Whirling-hand, Thin-robe-inside-outside, Gray-eagle and Young-man-afraid-of-his-horses.

Any pale face visiting their camp is lassoed, bound to a stake and forced to pay a heavy ransom if he wishes to return home with his scalp in his possession.

Not long ago I decided to pay a visit to their camp, and provided myself with a supply of ginger-cookies, two apiece for the chief and the medicine man and one apiece for the warriors, having heard that, as a tribe, they were peculiarly susceptible to cookies. I was admitted within the camp and saw their mode of life. Some were practicing with the bow and arrow by shooting at a target ;

others were swinging the lasso ; a few were recuperating from the fatigues of the chase on blankets spread on the ground in their wick-i-ups ; others were wrestling with the mystery of cooking, and were endeavoring to make tea, roast potatoes and broil meat over an open fire that kept sliding down hill, while the smoke drifted into their faces.

Among other supplies obtained by raiding the town I noticed a bar of soap, and on inquiring what use they made of it, they admitted it had been taken by mistake. This brief account will convey some idea of the life of the Pie-Faces.

REPEAL OF THE CORN LAWS.

There are certain principles of human progress which are of the highest importance in the consideration of the common good and happiness of men.

The foundation stone of social and political institutions is justice and equality. The legislative power of any country should have in view the highest conception of the rights of mankind, should enact such policies as will secure the loftiest ideals of citizenship, and should protect the weak against the strong. Yet there comes to us ringing through the ages a solemn appeal in the behalf of a people oppressed by unjust and obnoxious laws and down-trodden by a vicious and over-ruling power. In the midst of all the calamities that have befallen the poor, some hero has risen to

the true ideal of statesmanship, and has ameliorated their condition.

At the middle of the nineteenth century there were on the statute books of England a code of laws, which laws were not only cruel in their character but even deprived the hungry citizen of the bread of life. That the Corn Laws were a protection to the great mass of the English people is false in the extreme. They did not protect the working class, the farmer, the laborer, the merchant, or the manufacturer ; then whom did they protect ? Simply the land-owner, who did not need any protection. Instead of increasing wages they diminished the price of labor, but raised the price of food.

From 1436 these laws were in

existence, and year after year the injustice and burdensome taxation increased until it was quite a serious affair—even until actual famine and poverty stared England in the face.

There were thousands of homes where mothers and children were dying of hunger. The first and most pressing claim of any people is for food. At such a crisis true philanthropy was bound to show itself in all its attractiveness. In October, 1838, a company of seven men met in a hotel in Manchester and organized what is known as the "Anti-Corn Law League."

History fails to present an organization which had a more noble purpose in view. "The ideal which it cherished was comfort to the mass and not luxury to the few."

"He that withholdeth the corn the people shall curse him; but blessing shall be upon the head of him that selleth it."

At the time of the formation of the league the price of wheat was ninety-six cents per bushel and the duty was thirty-six cents. "For every rise in the market price the duty was diminished, and for every decline the duty was increased."

The great battle between free trade and monopoly had begun; in all the centers of industry the people were forming associations;

public meetings were held; free trade newspapers, pamphlets and tracts were circulated throughout the country. Five hundred persons were employed to distribute tracts from house to house. In the year 1843 five millions of such tracts were put into families of electors in England and Scotland, and the number distributed to non-electors was nine millions. This work cost about two hundred and fifty thousand dollars. The following year the effort was doubled and the cost amounted to about four hundred and fifty thousand dollars.

The league, which was formed to arouse public opinion by exciting the minds of men, did not cease agitation until it had convinced the nation of the fraud of protection, and until the Corn Laws were swept from the statute books.

The manner of work was twofold. By means of the press it brought to public notice the facts bearing on the question, and by the public speaking it sought to arouse the people to action. The gallant leaders in this movement who worked with intensity of purpose were Richard Cobden, John Bright and Henry Vincent. They went among the farmers and the manufacturers throughout the length and breadth of the land, and by matchless oratory impressed upon the public mind the great

injustice and robbery of the tariff, and that the Corn Law was the only obstacle to a large increase of their trade, and that every shilling on corn obstructed their prosperity, passed into the pockets of the land-owner without conferring an atom of advantage on either farmer or laborer.

In one of the meetings of the "Anti-Corn Law League," when they were raising money for carrying on the work, Cobden instantaneously said: "Let us invest part of our property, in order to save the rest from confiscation," and the word thus fitly spoken was like "apples of gold in pictures of silver."

The substance of the argument which the reformers produced was: How can a population with the increase at the rate of a thousand souls a week be maintained, unless there be constant employment for the laborers, and how can foreign countries buy our manufactures unless we take in exchange their corn, timber, or whatever else they may produce. If the capitalists were free to exchange their products for the corn of other countries, is it not true that the workmen would have abundant employment at raised wages? They charged Parliament with fostering rivalry with foreign competitors, and the charge could not be refuted. And, again, by denying to America and to Ger-

many the right of exchanging their food for English manufactures, the legislature had almost compelled these countries to resign their commercial intercourse with England and to resort to other means to supply their demands for manufactures. "It was the Corn Laws which nursed foreign competition into full vitality."

Thus the agitation increased, speakers were sent into every electoral district, and sometimes, with only the broad canopy of the heavens for a shelter, they filled the country with the most effective argument. And the whole nation was awakened by the logic of Cobden and by the eloquence of Bright. The laws were even denounced from the pulpit as "sinful restraint upon the bounty of the Almighty."

Yet while the public had been converted, Parliament, which consisted of a majority of lords and land-owners, for a long time would not yield to the demand of the people.

The Corn Laws were discussed in Parliament from the time when Cobden first entered in 1841, until the repeal in 1846. The interest grew more intense year by year. In the speech which Cobden made in 1844 in the House of Commons he said: "Will it be believed in future ages that in a country periodically on the point of actual famine, at a time when its inhab-

itants subsisted on the lowest food—the very roots of the earth—there was a law in existence which prohibited the importation of bread." In 1845 he predicted "that three weeks of showery weather, when the wheat is in bloom or ripening, would repeal the corn laws." This extraordinary prediction had a terrible fulfilment. In the autumn of 1845 there was a long succession of rains—the wheat crop was utterly destroyed. There arose cries of famine from all parts of the islands. Men were out of employment, and every body was taxed for the benefit of every body else. On the last day of October the cabinet met in great haste. The prime minister, Sir Robert Peel, and Lord John Russell were forced by strong convictions to abandon their former position. Yet notwithstanding all the appeals from the people the cabinet was divided, and in such distress and ex-

citement the prime minister felt it his duty to resign, which took place on December 5th, 1845. The Queen appointed Lord John Russell as prime minister, who was unsuccessful in his attempts to organize a ministry, so Sir Robert Peel consented to resume the leadership. A meeting of Parliament was immediately called, and after a long session the Corn Laws were repealed on the 26th of June, 1846.

Thus a great policy had been inaugurated, a powerful reform had been wrought in England, and "a system which had been proven to be the blight of commerce, the bane of agriculture, the source of bitter division among the classes" was abolished. And, in the words of Cowper :

Again the band of commerce was designed,
To associate all the branches of mankind,
And if a boundless plenty be the robe,
Trade is the golden Girdle of the Globe.

W. T. WOODLEY, '94.

THE TRUE EDUCATION.

The watch-word of to-day is higher education; the very air is full of it. One cannot pick up a school-journal, college magazine or even a newspaper but some article, pro or con, meets the eye.

Our libraries are no more air-

castle-ideals, but are becoming grand realities, their shelves are rapidly being filled with all that our reading and thinking public demand. Universities are making rapid strides in the fields of science; and through the University Ex-

tension movement, higher education is reaching thousands of busy men and women who cannot devote their entire time to study. Woman is realizing her long dreamed of opportunities; doors are being opened which have been locked by conservatism and bigotry; ways are being made where there was no way. But the world is in need of a still higher and grander phase of education, namely, man's spiritual being and the knowledge of material things as factors in the development of this spiritual nature, "higher education concerning the relationships of man to nature, to his fellowmen and to God" Comenius laid the first stone of this foundation through his "Orbis Pictus" and his idea of home education, "a mother school." Possean follows this with his earnest plea for *natural* education and through his great work, "Emile," aroused to action Pestalozzi, who nobly gave his life to work for the homes, to arouse the mothers to a realization of their duties which he so beautifully expresses in his "Lienhard and Gertrude." "For," he says, "if the home is not a holy temple of God, if the mother does not cultivate the head and heart of the child naturally every other reform of social conditions is impossible." The most enthusiastic disciple of Pestalozzi was, fortunately or rather providentially, a man pe-

culiarly adapted to complete the unfinished task of this great master. That man was Frederick Froebel. He defines education as that "training which leads a man to clearness concerning himself, to peace with nature and to unity with God; that the development of the spiritual should be the aim of all teaching and reform, true Christianity the only sure abiding place for education."

Is there a man who would blunt his higher nature with fraud, dishonesty mere sensuality or starve it with material thoughts and pursuits could he realize the richness and fullness of life to be his did he but obey the laws of spiritual development? Is there a woman who would weaken and undermine her physical strength to obey the dictates of Dame Fashion or live a starved, pinched life for fear she might lose caste by doing some real work for the world? Is there a woman who would rob herself of all these highest possibilities could she be made to know that her spiritual needs are her greatest needs? Most evident is it that this form of higher education is needed in the home circle, that parents should wisely develop the physique, intelligently train the mind and inspire the aspirations to all that is beautiful and good.

Henry Drummond well said that the greatest thing in the world is *love*, but would it not be

better said that the greatest thing in the world is *wise* love. A love which knows that to help a child to do for himself is of more value than to do it for him: that teaches him that it is not what he *has* but what he *is*, which brings him happiness: that a sound mind in a body is of far more value than silver or gold. That labor does not stand for mere money-making, for mere increase of worldly goods but that through work and work alone man is developed intellectually and spiritually; that "a stone that will fit in the wall is not left in the road." A love that will reach beyond the home circle into the trade-world; that will quell the conflicts between capital and labor. Is it not because industry is not rightly understood that the theories of social ethics have been so little carried out? Is it not because we have not obeyed that

subtle bond of brotherhood which makes us regard the rights of our neighbor?

When this wise love, this true education finds its place in our homes, we will be brought into such unity with God that we can realize all things to work for good; we will be led to see the "beautiful in nature, the perfect in art, the noble, the just and the unselfish in the lives around us, our whole natures will be brought into harmony with the highest, the best, the most perfect." Like Froebel, we will hear and see God in the simplest thing he has created, all the laws of nature will speak to us of Him. We will see God's image in the humblest child, we will realize the words of Christ, "These are my brothers and sisters." He will be to us an ever-living, ever-present Father.

ANNA T. JONES, '88.

THE COLLEGE, AND PREPARATORY SCHOOL.

What should be their relation?

This is a question which has confronted prominent educators for some years. It will be admitted by everyone that there is an important relation between them. One is a condition for the other. The college cannot exist without the preparatory school, yet the

latter can exist without the college. While this is true it seems to us to afford no special reason why the two—important as they both are—should exist together. There are various reasons we think why they should be entirely separate for the good of the college especially.

In the first place the college student does not care to be and should not be placed under the same rules and regulations which are necessary for the government of the average pupil in the lower classes. When these two departments are co-existent it becomes necessary for the same regulations to apply to all and this of a necessity entirely rules out the modern idea of the student body having a share in college government. Furthermore when the college and preparatory school are under the same government, a large part of the responsibility which could devolve upon the college student—and which is highly beneficial—is taken away and necessarily thrown upon the officers.

When a young man enters college he has an idea that the general routine—the rules—the requirements—the general true and spirit of the student body—will all assume a changed aspect.

In the ideal college this is the case. The Freshman is expected to have his code of honor. He is expected—not to be governed by a lot of petty rules, but on the contrary to assume his share of the responsibility in maintaining the dignity of the college. Therefore for the sake of college spirit proper, and for the sake of enthusiasm and the highest welfare of the college, we believe the preparatory department should be entirely separate when it is practicable.

When the Friends' Church of North Carolina sees fit to abolish the preparatory department at this college and to establish high schools in different sections of the State to prepare students for the college, we believe that more members of the church will receive higher education and that the college will enjoy greater prosperity and more properly fulfil its mission to the church.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE

LITERARY SOCIETIES

OF GUILFORD COLLEGE.

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year.....\$1.00
Club rates: Six copies..... 5.00
Single copies..... .10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

FEBRUARY, 1893.

With the present number of the COLLEGIAN, E. E. Gillespie retires from the staff, his place being filled by the election of F. W. Grabs, the former Exchange Editor. The Exchange department has been assigned to W. T. Woodley, '94, who assumes charge with this issue.

Our apologies are due the readers of the COLLEGIAN for the January number not appearing. It is a source of much regret that such was the case, yet under the circumstances it was unavoidable. We were disappointed in getting the engraving for the cover page,

which was only completed in time for this issue.

With the beginning of this Columbian year our Journalistic aspirations are again raised. We present to our readers this month an entirely new cover page, believing this will at least improve the *outward* appearance of the COLLEGIAN, and we hope will be an impetus to fill the inside pages with more readable matter. From the first year of its publication the COLLEGIAN has been more and more successful in every way. This year we hope to make greater strides than ever before, believing that the friends of the College will sustain us in our efforts to represent Guilford College talent in its true light, whether this be shown from the pen of former instructors, friends, alumni or under graduates.

We hope to make the personal and local departments specially attractive, and kindly solicit material suitable for either of these departments from any who may have it.

It is the intention of the present staff to publish from time to time articles bearing directly upon the work, condition and general progress of the college. The Quaker College is growing and has long been a permanent factor in North Carolina's educational

development. The present term opened under favorable circumstances, and nothing has as yet occurred to mar the high purposes of faculty and students.

There is no better standard for the actions of school boys and girls—nor in fact for any—than the Golden Rule, and the application of it is never perhaps needed more than at the opening of a term of school. At this time there is a tendency toward the prevalence of a stiffness and coldness among the students, usually dividing the old from the new. True, it is impossible for the familiarity to exist then that there is after five months association, but there should be *respect*. No loss will ever come from treating new boys and girls kindly—which does not mean keeping away from them—and those will be the greatest losers who show the least regard for others' feelings. Not only will it give them less of the spirit of kindness, but according to the old saying "your wrong doings will come home to you." All must be new students sometime and somewhere, and *all* would prefer a reception, minus the empty stare, the suspicious glance followed by a whisper, and the laugh of scorn. If we want friends—and friendship is of priceless value—let us be friendly. *Now* is the time for kindness. Let us so receive and

respect our new students that after going away they may remember nothing but kindness from all, and thus make school a home where even the most timid will have no fear to enter.

Independence in thought and action is generally admired. We like to see people rely upon themselves and act according to their honest convictions. Many persons are really not themselves, but only counterfeits; they strive to appear genuine, but are not reliable when brought to the test. They have no opinion of their own, or at least are afraid to express themselves on any subject before hearing the views of others. Like the chameleon, they vary their color according to the surroundings. It is difficult to find in such people any distinguishing trait of character, unless it be the disposition to drift hither and thither on the ware of public sentiment, trying to act in accordance with the advice of all and making grand fools of themselves in the end. Not so with the men to whom the world is indebted on account of their great achievements. The noted reformer could not accomplish their purposes without the strength of mind and independence of action to move against the opposing forces which threatened to crush them. The greatest men of to-day are those

who can have the current of popular evil prevalent in our land. While many seem to be naturally endowed with this spirit of independence, it can be developed, to a greater or less extent, in everyone. The college student, for example, enjoys excellent opportunities for cultivating such a quality. In school life we meet occasionally with obstacles that seem insurmountable—and indeed they are such to us in so far as we have not the courage to encounter them, but seek to go round. At such times the temptation comes to get some one, either teacher or fellow-pupil, to help us out of the difficulty, whereas we might with the proper amount of time and industry, master the situation by our own exertions. A fundamental rule in teaching states that a student should never be told that which he can reasonably find out for himself. If, on coming to a lesson which cannot be overcome at the first attempt, he resorts at once to another for help, the habit will fasten upon him to an alarming extent, until he finds that his confidence in his own abilities has become greatly diminished thereby; and just at same time when he is compelled to fall back on

his own resources, he fails. Such a habit, strongly fixed during four years at college, is likely to follow one through life and prove a continual hindrance to the progress of that individual. On the other hand, a student masters his studies by self-exertion scorning the idea of seeking help for the attaining of that which he can very easily acquire by himself. He is not alarmed by any slight hindrance which appears to the weak-spirited and slothful as a lion in the way. When a difficulty does present itself, he is ready for the task. In this manner he is continually growing stronger; and on leaving the institution he is his own man, backed up by a training that will enable him to fill with honor his allotted sphere in life. A pupil pleads that for want of time he is forced to seek help. Then let him regulate the number of studies by the time of his disposed. Better succeed in one thing than fail in a thousand. We would not encourage a selfish spirit by urging that a man live within himself almost regardless of others but we do say, let him be honest with himself as well as toward his fellow-men. "God helps the man who helps himself."

PERSONAL.

✓ Archie Millikin is clerking in Asheboro.

Robert Cronk spent part of the holidays in "eastern quarters" (Belvidere,) N. C.

✓ Caleb Winslow, whose home is near Belvidere, has been in very ill health for some time.

✓ Laura Cox is attending the school near her home over which Rachel Massey presides as school ma'am.

✓ B. F. Stanley is now in New York book-keeping for W. Jennings Demorest. His friends at G. C. wish him much success.

✓ Arthur Smith now has a position on the C. F. & Y. V. R. R. and makes two runs each day from Greensboro to Madison.

✓ Minnie Bulla and Lillian Hill are both teaching in Randolph county. The COLLEGIAN wishes them success.

✓ Barsina Osborne, a former student of N. G. B. S., paid a short visit to the College recently. She is now teaching at the Battle Ground.

✓ We are all sorry, and especially the members of the Junior class, to lose Mollie Roberts from school this term. We hope that her absence will not be lasting, but that she will yet return and finish the course.

✓ On the 15th of Jan., '93 that problem in real life, which contradicts the rule of addition in arithmetic, was again solved and it was found that one and one still make one, E. N. Farlow and Ella M. Newby being the numbers added.

✓ Arthur Coffin, now a banker in Denison, Texas, came to his Old North State home to spend the Xmas holidays with his mother in High Point.

✓ We gladly welcome Eunice Darden into our midst again. She makes the second addition this term to our class of *diguified seniors*.

✓ On the 8th of Jan., '93, at her home in Alexandria, Ga., Mary Blanchard was happily married to Mr. Hansford Stewart of Waynesboro, Ga. The COLLEGIAN extends its congratulations and best wishes.

✓ George Fox Kennedy, who was a student here in '67, has resided for the past several years near Raleigh and is now special messenger for the House of Representatives.

✓ Mrs. George Smith, whom the students of N. G. B. S. knew as Ellen Ross, died very suddenly of heart disease at her home in Summerfield in the early part of this month. Although she had been in poor health for some time she had intended sending her

daughter this term to the institution, where she herself came in her youth in search for knowledge. We greatly lament her untimely demise and deeply sympathize with her family in their severe affliction.

✓ ^{Verus} V. A. Reynolds, who was a student here in '71, now resides on his farm near Coloma, Ind. In connection with agriculture he is a successful contractor at house carpentering.

✓ Geniieve Mendenhall, class of '90, has accepted the position of Librarian in the State Normal and Industrial School. Her friends around G. C. miss her very much but we all agree in wishing her great pleasure and success in her new field of labor.

✓ Doubtless the friends of Tom Costen and especially the class of '95, of which he was a popular member, will be glad to learn of his whereabouts. We are informed that he is still engaged in school work this time as "school-master" near his home, Sunbury, N. C.

✓ The familiar face of "Uncle Tom," whom perhaps some will remember as ^{h. m. a.} J. T. Matthews, is no longer seen in our midst, greatly to the regret of his friends.

He is now day-clerk at the McAdoo Hotel, Greensboro. It is needless for us to predict that he will be popular with the guests

generally, for his lively humor always wins the good will of all.

✓ Ruth A. Edgerton, whom the early students of N. G. B. S. knew as Ruth Rogers, is now visiting her relatives and old friends in North Carolina.

She recently spent several days at Guilford College and is much gratified to note the wonderful improvement that has been made in all departments of school work since her school days here.

Her home has been for many years in Fountain City, Indiana.

✓ It is with deep regret that we chronicle the death of Ottis W. Roney, which sad event occurred at the residence of Mr. Washington Duke, of Durham, on the 13th of December, 1892. He had been a book-keeper for the Duke firm for several years. The funeral services were held at his father's home at Haw River, where the remains were taken for burial.

Several of our young G. C. friends, ever anxious to promote the interests of the college and ever ready to lend a helping hand to a friend in need, have conferred a very great favor on the Personal Editor of the COLLEGIAN by getting married so we might have the opportunity to "write them up."—One among our benefactors is Minnie Edgerton of Goldsboro, who, on the 18th of Jan. last, en-

tered into that most solemn of all contracts and entrusted her future happiness to the keeping of John Bardin of the same place. We wish for them a life with "just enough cloud to make a glorious setting."

On the night of Dec. 27, 1892, that messenger whom none can disobey, entered the home of Mr. and Mrs. Jonathan Ballinger and took from her place around the happy fireside the loveliest, purest flower, and transplanted it into the Elysian garden, there to mature into richer perfection. Daisy had just passed her 20th summer.

Two years ago she was happily converted and joined the Friends' church at Guilford College and since that time has lived an earnest Christian life.

Although she had been suffering for several weeks with inflammatory rheumatism she was not heard to complain, but seemed in the earliest part of her illness to realize that she could not recover.

Those who knew and loved her best will miss her most, but we would say to them—think not of her as dead, only gone before, one more link added to the chain to draw you heavenward.

The following notice taken from the *Saturday Globe*, Oskaloosa, Iowa, will be of especial interest to those who were students of N. G. B. S. in its early days:

"Died, at his home in New Sharon, Tuesday, Dec. 13, 1892, from the effects of paralysis, at the age of 70 years, Hon. David Morgan.

He was born in eastern Tenn., near Knoxville, and resided there till 1860. He arrived in Oskaloosa just 32 years before the day of his death and was ever an enterprising, intelligent citizen.

He, with his brother, Dr. J. W. Morgan, founded Spring Creek Institute, which after its destruction by fire, was re-organized as Penn College.

He was actively interested in the getting up of the Iowa Central railroad and was its first president.

He took an active interest in politics, was once a candidate on the democratic ticket for Secretary of State, and again for railroad commissioner, three years ago. He came very near an election at that time. He has always had a deep interest and taken an active part in behalf of the Indian race, numbering with Cyrus Beede and other Friends of the Iowa Quarterly Meeting. His life was valuable, affable, and earnest. He was a model man in his family and was rich in those gifts that count for man's eternal welfare.

The funeral services were held in Friends' Church, Monday, 10.30 a. m., and the Masonic order, of which he was a prominent member, had charge at the cemetery.

Mrs. Morgan, his widow, will still reside at New Sharon."

In the death of Sophronia R. Brown, which sad event occurred at her home in Menola, N. C., on the 14th of Jan., '93, the entire community sustained a great loss and a shadow was cast over the hearts of the people.

Sophronia Robinson was born in Guilford county, March, 1844. She was for some time a student of N. G. B. S. and afterwards a teacher in the same institution. Her cheerful and happy disposition won for her many friends both as pupil and teacher.

In 1877, she married J. J. Brown of Hertford county. The neighborhood to which she went with her husband was very much behind in educational matters; the people did not see the need of better educational advantages, nor did they give their attention to questions of modern reform. She found at her door a large field "white unto harvest" which she did not hesitate to enter.

She had a school house built near her home and opened a school, from which has grown Menola Academy.

She took great interest in literary work, was a worker in the temperance cause, and was thor-

oughly identified with reform movements.

In the early part of last summer she had a slight attack of paralysis and since that time her health has not been good. On the 13th of Jan., she had a second attack and only lived a few hours.

We may not understand why one so useful and of such wide influence should not attain the allotted three-score years and ten, yet it is not for us to question the wisdom of our All-wise Father.

"The shortest life is longest if 'tis best—
'Tis ours to work, to God belongs the rest."

In the fall of '41 and spring of '42 Catherine Reynolds was a student of N. G. B. S. Ten years later she went to Indiana, soon returning to North Carolina as Catherine Shephard. After making a short visit here she went again to Indiana, where she has lived a quiet and happy life. While here in school her piety made its lasting impression; and five children, whose training was left entirely to her care attest her life-long virtues. After an absence of forty years she, this winter, paid a visit to her friends and relatives in Guilford and adjoining counties. She recently made a short visit to the College and will soon return to her home in Green county, Indiana.

LOGALS.

Eighteen hundred and ninety-three.

Nearly all the old students have returned.

But very few pupils remained at the college during vacation; these, made good use of the opportunity afforded them for skating.

Upon the return of the students they found that in the dining hall *the tables had turned round square*, thus making opposites a thing of the past.

A philosophical astronomer of the Freshman class gives it as his opinion that the whole world moved north this winter.

A new carpet now covers the floor of the Websterian Hall, to give insiration to its aspiring speakers.

J. E. Blair, of the Freshman class, won a diamond medal in an oratorical contest at High Point. The COLLEGIAN extends congratulations.

One sad thing that happened during the severe weather which will probably effect us later, is that some of the cold got into the green-house, thus making "The Death of the Flowers."

The Y. M. C. A. reception to new students, given on the first Saturday evening of the term,

resulted in much good for old as well as for new students. An account of it will be given in the Y. M. C. A. department of this issue.

Since our last issue Addison Coffin and J. Van. Lindley have returned from the old world, full of both its ancientness and modernness. Readers of the COLLEGIAN will probably hear from them.

For two weeks at the beginning of the term the earth was shrouded in snow and no out-door sports except coasting and snow-balling could be indulged in, but the warm, spring-like weather has encouraged tennis and base-ball implements to come forth from their winter abode and partake of the "benediction of the air." The first game of tennis was played on the 31st of January, and the first game of base-ball on the 2nd of February. There is ample material out of which two good clubs of each of the games may be developed.

We hope that every subscriber to the COLLEGIAN will receive an invitation to give something for the equipment of a Young Men's gymnasium, but even if you do not receive one, we urge you to subscribe something any way. Every one knows that a good physical developement is necessary for the best intellectual advancement, and a good gymnasium not

only helps the out-door games to secure this developement, but within itself is often indispensable to the welfare of the student.

Some very valuable bird eggs from foreign lands have just been added to our already large collection. Two years ago we scarcely had a well-mounted bird in our museum, while now there are eighty. This may seem as nothing compared to the number in large museums, yet considering that these birds, besides much other valuable material, has been collected by one student while he was pursuing a course of study, it is quite remarkable.

Addison Coffin recently gave the students a most interesting and instructive lecture upon his travels in the land of the midnight sun. His observations were of those things which nearly all tourists deem as of no consequence or of little interest, that is the home life of the common people and the significance of their industries. To hear him relate about these will interest both child and sage.

The students were invited to attend, on the evening of the 1st, a meeting conducted by Prof. F. S. Blair and Francis Jenkins in behalf of humane treatment of brutes. At the close of the meeting an organization was formed consisting of thirty-nine members.

The senior Preps. are making great demonstrations in the way of class meetings, and are anticipating a grand commencement.

One of the boys who says he is going to graduate in '93, when asked by the teacher of astronomy where the land of the midnight sun was, seemed never to have heard of such a place. The same one once told a Prep. that he did not know of such an author as Carleton.

The Juniors are very exclusive this term. They have secured a table in the dining room and have it all to themselves. Thus each day they gather around the "sustaining board"—unmolested, unrestrained—free from cares except those of each other, and slowly but surely partake of all that is set before them.

Married — on Friday, January 27th, at two p. m.—"LAW and LOVE." Ceremony performed in Moral Philosophy class, President Hobbs officiating. No objections whatever were raised. Immediately after the ceremony the bridal party started on the wedding tour, to return at examination time. Attendants—Parker, White, E., Reynolds, Meader, Gillespie, White, C., Tomlinson and Washburn.

Mr. and Mrs. Perisho, parents of Professor E. C. Perisho, spent the whole of Christmas vacation

at the College and other points near by. They were also present at the opening of the term, leaving for their home in Indiana a few days thereafter.

It was the pleasure of the writer to meet them both, and we trust they may again visit us when the Southland is not robed in a mantle of snow.

Margaret Holmes of the Sophomore Class, spent a greater part of the holidays in Washington City, visiting friends and relatives. She reports as having had a delightful time which is certainly not to be wondered at considering her capacity for such things.

The Philagorean Society will give its annual public entertainment on the evening of March 4th.

The Clay Entertainment comes off on April 1st. The public cordially invited to attend both.

At a recent meeting of the Senior Class, Hon. Wm. Dudley Foulke of Indiana, was unanimously elected to deliver the Baccalaureate address at Commencement. It is not as yet known whether or not he can accept, but if he should all may rest assured of hearing a masterly address from a polished gentleman.

The question—"Resolved, That there should be a social reform at Guilford College," was discussed in the last meeting of the John Bright Society by Jos. E. Blair

and H. B. Worth—the former taking the affirmative and the latter the negative. The COLLEGIAN suggests a compromise. Have the old style socials for those who desire them and the reform socials for those desiring them. Then *we* will try to attend *both*.

Our friend, Addison Coffin, is still with us. He has made arrangements to lecture at a number of places during the next few weeks, and we would encourage any of our readers to hear him if possible.

More interest seems to be taken in society-work than usual. Every organization is strong. The members of the different societies are enthusiastic, which is highly commendable.

A party of our students had the pleasure of attending a birth-day supper at Prof. Woody's on the 13th. It was given in honor of his son, Hermon so well known by many who have attended G. C. The time was most enjoyably spent in feasting, conversation and music.

The Girls' gymnasium is no longer a thing of the past. Since the holidays the "collection room" at Founder's Hall has been thoroughly changed. The furnishings include dumb-bells, wands, chest-weights and Indian clubs. The young women receive regular instruction, and the exercise proves a pleasure besides a healthful recreation for these rainy winter days.

EXCHANGES.

The Trinity Archive contains an article on "Reform Spelling," which will doubtless attract the attention of all interested in that subject.

The Mount St. Joseph Collegian, of Baltimore, Md., is a neatly edited and attractive magazine, and its literary merits are of no small value.

The Wake Forest Student contains two articles—"The Study of Latin" and "Why Study Greek?"—that demand the careful reading of college students.

The January number of the *University Magazine* comes to us on time full of good reading matter. We believe that every true North Carolinian rejoices in the prosperity of the University of his native state.

The Seminary Student is a fitting exponent of the students in theology who contribute to its publication. The December issue commends itself by the excellence of its subject matter. The careless reader may find very little on its pages to attract his attention, but precious pearls of thought lie hidden for those who would search beneath the surface.

Are brute animals immortal beings? *Our Animal Friends* gives reasons for entertaining such a

belief, and confirms its statements from eminent authorities. When we consider that the belief in the immortality of human beings has been of gradual growth, it is only natural to suppose that as the mind of man becomes more and more enlightened new light on this profound subject will be added, so that the view which some of our thinking people are taking in the matter may not be at all unreasonable.

An exchange says: "The University of Leipsic will admit women for the first time this year. Six are enrolled already, and four of these are Americans." The higher education of woman is an important factor in civilization and we believe that, at no distant day, the young women will have educational advantages equal to those of the young men.

The Davidson Monthly publishes a prize oration on "The Importance of Trifles," which was delivered by John Wakefield, a former student of this institution. It is a well-written production, and the orator in a clear and forcible manner shows how great results have hinged on mere trifles.

Foot-ball is receiving considerable attention in our exchanges. *The Earlhamite* emphasizes the fact that college students engaged in athletic practice are not necessarily "fool-hardy bullies and prize fighters, but rather most efficient students in their respective courses."

The Reveille is a journal of literary merit. In the November issue, "The True Utopia" and "The Exiles of Acadia," form the subjects of worthy productions. A sketch of William Gilmore Simms, and the exposition of the good and the evil influences exerted by the printing press deserve our careful perusal.

The University Cynic, furnishes instructive matter on "English University Extension." The growth and value of the University Extension movement may be inferred from the statement that—"During the last seven years the Oxford Extension lectures have been attended by upwards of one hundred thousand persons drawn from all ranks of society."

The Georgetown College Journal contains some valuable information on the "Laureates of England," showing how the laureateship arose, through various stages, from the early custom of employing some one to make music for the king. It selects Austin Dobson as a more suitable person than either Swinburne or Morris to succeed Tennyson. It speaks of Dobson as the "English Horace," who without seeking extremes, confines his efforts to that sphere in which he can best apply them.

The Christmas number of *Bates Student*, published "Some of the Qualifications necessary for the

Successful Teacher." The two qualifications which the writer deems essential to success in that profession are 1st: "Scholarship;" 2nd, "An interest in young people and sympathy with them in what interests them." These are the foundation stones; the other qualifications can be acquired afterwards. "Judgment, patience and perseverance" are also needful, but the "highest, truest success in teaching is only reached by the teacher who possesses living, active Christianity."

The production on "The Criterion of American Statesmanship," published in the *Penn Chronicle*, is full of interesting thought. It denounces a certain class of statesmen who seek to promote their own interests at the expense of peace and union in the nation, and transports our imagination into the good times, when, all sectional feelings having been laid aside, our statesmanship will reach a standard that will enable it to bless the world and to render immortal the memory of its representatives.

We call the attention of our readers to "Margaret Fuller and her Relation to Brook Farm" and "Tennyson's Lotus-Eaters," in the *Tennessee University Student*. In one we have an insight into the character and ability of that remarkable woman, who is shown

to have wrought a marked change in American literature. In the other, fullness of expression and power of description are pointed out in Tennyson's celebrated poems.

We are pleased to welcome *The Silver and Gold* to our table. It is an excellent weekly magazine published by the students of the University of Colorado. In an interesting "Letter from Harvard," the writer gives a brief sketch of the history of that institution and says:

"Under the fostering care of colony and state and the great generosity of her alumni and other friends it has assumed the position which it now holds among the universities of the country."

"Not less than fifty large and beautiful buildings adorn the campus, some of them fine specimens of architecture."

He mentions the spacious and well-equipped gymnasium besides which there are three other buildings for training in athletics.

The January number of *The University Herald* contains two interesting stories—"The Cry of a Huckleberry Pudding," which gives an idea of camping experiences, and "She Guided Me," which represents a gentleman traveling over the city of New York with a young girl as his guide.

We are pleased to find *The Living Stone* on our table. Its contents are short but interesting. The peculiar subject of "Hogs" is discussed—"Human Hogs." The writer gives to the man who is indecent in his attire, intemperate, dissipated and selfish this well deserving title.

The Haverfordian, in an editorial boldly condemns the manner in which many universities and colleges maintain their athletic teams. The custom of offering inducements to professionals who play simply for "priceless ransoms" and are not actuated by a love for their alma mater, neither are connected with the institution for any length of time, but leave at the end of the season, has to a great extent destroyed the genuine pleasure and popularity of inter-collegiate games. We believe that such unfairness has been the cause of the depression in the game of base ball. It is indeed an unprincipled act on the part of any institution to enter an inter-collegiate game with such an unjust representation. Unless higher principles are regarded and the athletic sports placed on a firm and wholesome basis, the result will be serious.

The same issue also discusses "Property and Labor" from a moral stand point, which article, political economists should read.

Y. M. C. A. NOTES.

At the beginning of each term of school the Y. M. C. A. and Y. W. C. T. U. of Guilford College give a joint reception to the new students. The object of this reception is to manifest the interest and friendly feeling which is felt toward those who have come amongst us with needs and aspirations similar to our own.

The evening of January 14th was set apart for this purpose, and at 7:30 a goodly number assembled in the Y. M. C. A. Hall.

President Tomlinson, of the Y. M. C. A., opened the exercises by reading a portion of Scripture. This was followed by prayer.

President Hobbs in a few well chosen words greeted the entire body of students and welcomed them to the college on behalf of the institution.

Annie Petty, President of the Y. W. C. T. U., extended a warm welcome to the girls, and made a strong appeal in behalf of the cause of temperance.

The address of the President of the Y. M. C. A. was full of assurance and of good cheer. He exhorted the young men to "aim

high" and so live that their deeds shall be in all cases the outgrowth of an upright character.

Perhaps the most enjoyable feature of the evening was the social, during which a number of games were introduced. This offered a very pleasant opportunity to the students to become acquainted. It was an occasion of unusual merriment, and every one went home well pleased with the evening's entertainment.

There are about forty active members of the Y. M. C. A. this term. So far good work has been done, yet there is a field for more progressive work. While a larger attendance of the Thursday evening prayer meetings is very desirable, yet the true secret of success lies in committee and personal work, and we wish to encourage a greater activity in this line.

It is during our school days that many habits are formed, and the character moulded which follows us through life. Hence the necessity of availing ourselves of the excellent opportunities which the Y. M. C. A. offers for Christian work and development.

TRIBUTE OF RESPECT.

HALL OF WEBSTERIAN SOCIETY, }
January 13, 1893. }

WHEREAS it has pleased God, in His all-wise Providence, to remove from this life our fellow member OTTIS W. RONEY, on December 19, 1892—therefore be it *resolved*:

First: That in the death of our esteemed friend the society has lost one of its most worthy members, his home a loving son and brother, and the State a most promising young man.

Second: That the family of the deceased has the heartfelt sympathy of the entire society in their bereavement.

Third: That these resolutions be copied in our minutes, that they be sent to his family, also to the *Durham Globe*, to the *Alamance Gleaner*, and to the GUILFORD COLLEGIAN, for publication.

W. T. WOODLEY,
E. J. WOODWARD,
O. E. MENDENHALL, } *Committee.*

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THE GUILFORD COLLEGIAN.

VOL. V.

MARCH, 1893.

No. 6.

PERSONALITY OF SHAKSPERE AND OF MILTON, AS REVEALED IN THEIR SONNETS.

BY LEONARD C. VAN NIPPEN, '90.

PART I.—SHAKSPERE.

It has always been a matter of controversy whether or not in his sonnets Shakspeare was autobiographical, whether, as Wordsworth says,

“ With this key Shakspeare unlocked his heart.”

This subject will probably never be settled beyond doubt. However, the preponderance of evidence surely points to them as the reflection of his great personality, and gives us a clue to circumstances which undoubtedly had an important bearing on his life and on his poetical career.

Without going into the insoluble question of who was the “ begetter ” of the greater part of these sonnets, whether “ W. H. ” was Southampton or Pembroke, it is, however, certain that the first 126 sonnets are addressed to a beautiful and accomplished

young nobleman, who as a patron of letters, had befriended Shakspeare, dazzling him alike with his beauty and with his generosity.

These 126 sonnets thus show Shakspeare in the attitude of a friend, revealing, like a powerful mirror the lights and shadows of his great soul, the various emotions of his powerful mind and also his wonderful æsthetic nature with all of its impressionability, sentiment and excessive adoration.

But can one man feel such lofty sentiments toward another ?

Genius knows no limit either in mental capacity or in the depths of the soul. It cannot be circumscribed by the narrow rules of conventionality, or by the narrow feelings and the tame experiences of mediocrity. Such sentiments towards men on the part of men

are certainly not common, yet we are convinced that they exist, but only, as in the case of Shakspeare, in persons of the greatest sensibility and sympathy. Thus, then, in these sonnets are reflected the workings and the mechanism of Shakspeare's mind, its heights and depths, its hopes and fears, its joys and sorrows.

His friend was beautiful, and as such received the admiration of Shakspeare's eyes. He was noble and generous and of exalted mind, and as such received the homage of all that was good and true in Shakspeare himself. Truly an ideal friendship, only possible to a poet, an idealist of the highest order, the sublimity of which cannot be appreciated by the prosaic and the commonplace. Such ideas, such sentiments are the property of genius, and can only be understood in proportion as they touch a responsive chord in the heart of the reader.

Such sentiments, too, reveal the tender delicacy and the sweetness of the most powerful and versatile intellect the world has ever known, and show as could nothing else, his wonderful universality. Of course such love is entirely spiritual.

We see thus here photographed the spiritual personality of Shakspeare. But is it all love and adoration? Are there no other feel-

ings revealed? Yes, ambition, weariness, jealousy, joy and sorrow, and to crown the whole, forgiveness. All these stamp him as pre-eminently human. Thus the human and the divine, both of which qualities were better represented in Shakspeare than in any other one man, are continually at war, each striving for the mastery. This accounts for his excessive passion. From these feelings, we also gather much that is interesting about Shakspeare's life. Thus from sonnet LVII. to LXXVII. he writes in a serious mood, expressing an utter weariness of life. Although not above middle age, the writer has already experienced all of human joy and passion, has already probed the mystery of life to the core, and like Solomon, the wisest man of ancient times, could exclaim with ineffable disgust,

"Vanity of vanities, all is vanity"

Thus we find Shakspeare, the modern Solomon, a base man of the world at thirty-five. And how like the wearied poet of a late age, a poet who had drained life's cup to its last bitterdregs, who had felt as few had felt the ennui of disgusted old age at an age when men esteem themselves still young. How like Byron's

"My days are in the yellow leaf"

does he speak when in LXXIII. he says:

"That time of year that thou mayst in me behold.
When yellow leaves, or none, or few do hang."

Let us, at least, hope that with Shakspeare this cry did not mean what, alas! we know too well, it voiced for Byron.

But is it a feeling of weariness alone? No, he, too, can be jealous. A rival poet has won his patron's favor. Who thus had the proud distinction of being envied by Shakspeare, whether Marlowe, Chapman, or who else, is not known, but surely Shakspeare felt all the pangs of jealousy, while at the same time showing his generosity by doing justice to his rival, praising

"The proud full sail of his great verse"

and modestly depreciating his own worth. Truly here we see jealousy, modesty and generosity portrayed with no feeble hand.

Then, too, there is the cruel estrangement and a long absence which grates harshly on Shakspeare's tender soul.

Happily this is at last followed by a sweet re-union and by re-established mutual love, and thus peace is restored.

Was Shakspeare content with his position in life? We have reason to believe that his latter days were characterised by sublime resignation if not by serene contentment. We judge so from his later plays and by his greatly increased worldly pros-

perity. But surely here in his sonnets he murmurs at the inequality of his social position and at the way in which the drama was regarded. Thus in sonnet CX. he says,

"Alas! 'tis true, I have gone here and there,
And made myself a motley to the view,"

and farther on,

"Thence comes it that my name receives a brand."

Surely this refers to his having been a strolling player and he feels in his inner consciousness that his profession is unjustly looked down upon. And while he complains, ambition yet persuades him to live on for Art's sake. Is it not his duty thus to exalt his profession even at great self-sacrifice? And by elevating his art he exalted himself.

But withal, how modest is he when he refers to his own

"Poor rude lines outstripped by every pen,"

yet he feels that he is capable of better things. How well have his after-writings proved this!

And when he says,

"So thus by day my limbs, by night my mind,"

And elsewhere,

"To work my mind when body's work expired,"

may we not infer that it was in the privacy of his room, by the midnight lamp, that he wrote those plays which have been the growing wonder of succeeding

generations; that it was in the solitude of the night, alone with the stars, that he forged those darts which have pierced to its centre the universal heart of man.

But there is nothing in these sonnets more striking, more suggestive than those intimations of immortality—that belief that his verse would never die—which reveal, as does nothing else, the aspirations and self-consciousness of Shakspeare. This is the man himself. With the intuitive glance of genius he gazes into futurity and sees himself understood as he understands himself. Thus in sonnet LV. he says,

“Not marble, nor the gilded monuments of princes
shall outlive this powerful rime.”

This is not the conceit of egotism. It is a sublime consciousness that he shall be comprehended. And again in LXIII.

“His beauty shall in these black lines be seen.
And they shall live and he in them still green.”

And elsewhere,

“My love shall in my verse ever live young.”

What insight into the future! What self-realization! Does not this show that the poet knew his own worth and that he expected from posterity the honor which was his due, but which his age had not the wit to see?

So much for the personality of Shakspeare, as seen in his first 126 sonnets, showing, as it does the

worth and the depth of his friendship, the spiritual love of this great man for the true, the beautiful and the good in the soul and body of his friend.

But now we must descend from these lofty, ideal heights to a more common human level, his carnal lust for the body alone. But see how he refines and spiritualizes even this gross passion!

Shakspeare in love! Now we shall see this great master who has so often shown us the human heart in the throes of this “fitful fever” himself suffering the “sweet pain” of this divine passion. Some critics have however asserted that Shakspeare, according to the fashion of that day, merely wrote these beautiful sonnets as exercises of the fancy, in honor of some ideal mistress. With this opinion we cannot agree, for there are several reasons for supposing that this was no ideal mistress, but a living, voluptuous reality.

To begin with, there are some pretty well substantiated traditions that Shakspeare in his youth was a gay profligate, a dashing dare-devil, whose escapades were the talk of the community. This might also be gathered from his relations with Anne Hathaway, a woman eight years his senior, to whom, when but a boy, he was married under rather cloudy circumstances. Though said to be

beautiful she was probably illiterate, and consequently no meet companion for her distinguished husband, who in mature years, repenting of his youthful folly, left his wife at home and, we may infer, sought the society of more congenial women. Indeed, it is said, that Shakspeare visited his home only once a year, spending the rest of his time in London, where, a well-known and rising young man, brilliant and handsome, he was very probably a favorite with the fair sex, and met the dark-haired woman of the sonnets.

This theory, too, is supported by the sonnets themselves, which depict this illicit passion in all of its sweetly bitter reality. All along deprecating this love, he yet acknowledges its power and his utter helplessness. He cannot resist. He does not know why. She is not beautiful, she is positively ill-favored, yet he loves her, although in so doing he says he is forsworn. (CLII.)

But she loves his friend and has deprived him of his friendship. Thus through this friend (Southampton?) is established the connection between the two series of sonnets.

In spite of

"The freezing season's colder part"

his heart feels irresistably attracted and he yields.

Did Shakspeare like music? In

CXXVIII. he tells us that his mistress was musical. Perhaps in the ravishing sound of her sweet touch lay the secret of her influence on his highly susceptible organization.

Thus, he whom in our admiration we have almost deified, is also weakly human, and nowhere else do we so realize this as here. What a touch of nature in sonnet CXXIX! where after his surfeit of lust, which

"Enjoyed no sooner but despised straight,"

he hates himself, yet knows that he will yield again. Well may he say,

"All this the world well knows; yet none knows
To shun the heaven that leads men to this hell,"

Does he not here in his own experience voice the cry of all flesh? But why wonder? Shakspeare was only human. True, but were it not for these sonnets which thus reveal this human weakness and illustrate his relationship to the rest of mankind, we could not realize the kinship. There is a community of interest in the consciousness of guilt and this

"One touch of nature makes the whole world kin"—

Shakspeare not excepted. What weakness and strength! A sad commentary on human greatness. Yet we have reason to suppose that he finally conquered himself, and that saddened by this tempest of passion, he became more calm and was drawn into closer sympathy with his kind.

Continued in next issue.

A PEACEABLE REMEDY.

True to the progressive spirit of the age, our government is disregarding those methods by which international controversies were formerly settled; and in their stead a more humane plan—that of arbitration—has been introduced.

It is simply the purpose of arbitration to render a fair and just decision. Where it has been voluntarily tried, it has accomplished all that its advocates have claimed for it. When the United States had a dispute with Great Britain about the Alabama claims, arbitration was proposed as a fair and Christian method of settlement, and both countries accepted it.

What better example of the usefulness of arbitration do we need than that of the Behring Sea trouble—now being discussed by the United States and Great Britain? A generation or two ago, such a question could have been adjusted only by the sword, but to-day it will be peaceably settled by an international court of equity.

Arbitration is certainly in harmony with the method which Christ recommended to his followers for the settlement of all disputes, whoever the parties and whatever the subject matter of the

controversy. First, he said, talk it over together and see if you cannot agree; if you cannot, then submit the question to a committee of conference; if that fails, submit the question to the church and if the opposing party will not pay any attention to the church, then let him be unto thee as a heathen man and a publican—that is, have nothing more to do with him.

Translated into the terms of modern society and applied to the industrial situation, the equivalent of this counsel would be, try first a conference, then a committee of conciliation, then a court of arbitration; when all these have failed, it will be time enough for a strike or a lockout.

The principle involved in compulsory arbitration is nothing new; it is only another method of applying an old law to a new condition. The same principle was involved when civilized communities forbade judicial combats and duelling as a legitimate system of personal redress.

Duelling probably originated among German tribes. With the French it became a favorite and fashionable vice, whence it spread all over Europe, becoming very popular in England and Ireland. When it was introduced into

America, the idea that God would defend the cause of the just was no longer connected with it, but it was simply an attempt to secure satisfaction for an insult or injury.

A most notable instance of this system in our country was the duel between Alexander Hamilton and Aaron Burr in 1804. Burr, who was Vice President of the United States, wished to become Governor of New York. Defeated through the influence of Hamilton, he determined to have his revenge and accordingly challenged him for a duel, with a determination to put an end to the man who had thwarted him in his ambitious designs. The end was fatal to Hamilton, but it resulted in the awakening of the moral sense of the sober minded and thinking people of the Northern States and this method of settling disputes was forbidden, the contestants being required to submit their questions to a civil court unless they could decide them satisfactorily themselves.

Would not the same procedure be right in respect to industrial controversies? There is no more reason to suppose that the just cause would succeed in a resort to violence and bloodshed than to suppose that the right would prevail in judicial combat or in dueling. Even the most incompetent court of arbitration would give us a better chance of a just decision

than an appeal to force. Besides this, since these conflicts between capital and labor involve great derangement of business and loss of life and property, and in view of their frequent recurrence, it seems to be the imperative duty of the state and national government to provide some means for the settlement of such disputes through reason and common sense, rather than by a trial of physical strength.

Compulsory arbitration is in accord with the methods adopted for the settlement of difficulties between states. If a controversy arises between two states, the question at issue is not decided by brute force, but is referred to the nation, and the decision, whatever it may be, must be accepted by the parties.

If by this method difficulties between states or counties can be satisfactorily adjusted, why should not the same method be followed in the adjustment of the differences arising between the corporation with its wealth and the laborer in his poverty?

The cost which strikes and other disturbances involve must be borne by the people. Is it not, then, to the general interest that such measures should be adopted as shall protect the community from injuries? It is said that the recent strike at Buffalo cost the state of New York thirty thousand

dollars, to say nothing of the cost of the volunteer militiamen who were taken from their private business to keep the peace while President McLeod and his employees settled their quarrel. During the great strike on the Quincy and Burlington railroad, scores of towns were left without their usual means of transportation, and the inconvenience and loss sustained by the people of Iowa and Illinois were beyond all calculation.

Many advocate that arbitration should not be made compulsory because the parties interested in the question do not want it. The reason is evident why capitalists should refuse its enforcement. They prefer to be free from the legitimate restraint of the state; they consider their ends alone and want to exercise supreme control.

The laborers, too, may hesitate to accept compulsory arbitration, thinking the courts would probably be controlled by their wealthy employers. But it would be a protection to the working men, though they are ignorant of the fact that it is a device to protect the innocent from the injuries in-

flicted upon them by those whose character and conduct are not controlled by Christian principles. It is only justice to the laboring class, for the questions that arise between the claims of accumulated labor in the form of capital and of labor directly applied, or wages, to be referred to an impartial and fair-minded tribunal and the decision based on the principle that the value created should be shared in proportion to the labor represented or applied.

Objections have been made to this, as to any plan proposed for securing peace in a nation or community. It will doubtless not meet with the approbation of every one, nay, cannot. But the evils, as some think, resulting from this system, would be insignificant indeed compared with those involved in the present method of settling disputes.

The most conclusive of all reasons is the fact that it corresponds to the teachings of Christ; and not until our actions and those of the nation are based on justice and truth, shall we attain to the greatest prosperity.

CORA E. WHITE, '93.

COMING EVENTS.

If the enthusiastic chronologists and theologians are correct in their conclusions, the current year 1893 is to be full of significant, yea, startling events. Many chronologists are staking their all on the verification of the accuracy of prophetic and historic events. Two years ago it was announced that an elaborate investigation and calculation had demonstrated that Joshua's long day of forty-seven and one-third hours, did occur at the winter solstice of 2555 B. C., the truth of which depends on the sun going down eclipsed at Jerusalem, April 16th, 1893.

William Henry Brown, of London, has spent much time in studying ancient records with a view of getting a correct chronology, and has recently published a valuable work. He divides the period covered by the prophecies into cycles of 490 years, which harmonizes and corrects the apparent conflict between sacred and profane chronology. This harmonized chronology brings us to conclusions as startling as those along the line of astronomical calculation.

If the sun goes down eclipsed at Jerusalem, on April 16th, then there was a long day, an Adam, an Abraham, a Moses, a Christ,

and there will be a second coming in the near future. Then the scriptures are true scientifically and spiritually.

It is claimed that astronomical calculation backward from the lunation of June 17th, 1890, will carry us back 3435 years and ten lunations, to the conjunction of Joshua's long day; and this line of calculation runs through all recorded eclipses, especially those of March 29, 1112, A. D., and March 18, 1113 A. D., back with seeming unerring precision, not only to the solstice of 2555, A. D., but back to 0, a beginning of time; then still back through a succession of cycles of 490 years, or the still higher measurement of 41,230 lunations on and on to the Adamic period, when that may have occurred, twelve, twenty-four, or thirty-six thousand years ago. It is surprising that the scientific explanation of the long day should have been so long overlooked by theologians and scientists, a thing so simple and reasonable. This discovery is in line with many others that are not only bewildering but confounding to infidelity and atheism.

Possibly the happiest discovery of recent years was that of the cartilaginous or india rubber fish

caught off the west coast of Africa by deep sea dredging—a fish without bones, all cartilage, eight or nine feet long, with a single stomach, ten inches in diameter when empty, but capable of swallowing a man without mutilation, like a garter snake swallows a toad. This was the fish that swallowed Jonah. “Now the lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.” “And the Lord spake unto the fish and it vomited out Jonah upon dry land.”

Mark the conditions, the Lord *prepared* the fish. It was not there before Jonah fled. It was in the deep sea far away. The Lord said to it, “go east, I have need of thee.” It went, was prepared, could swallow Jonah, and did. He remained in a state of *suspended animation*, as is frequently the case, was then vomited ashore and revived. The fish returned to its deep sea home to remain unknown 2742 years. And now it as suddenly comes upon the scene to confound the unbeliever in his strongest argument against the credibility of Scripture.

There are unbelievers in Christianity who thirty years ago were loud, persistent, scornful and defiant in their denunciation of the belief in the historic authenticity of the Bible, who would now blush

with shame at their stupidity if made known to them.

Of many hundreds of persons and places mentioned in the Bible all have been verified, and profane history has to come to the Bible to prove matters of doubt.

The Palestine Exploration Association of England is making very interesting discoveries almost every month in Egypt, Syria and Asia Minor, that are revolutionizing all history, confusing commentators, closing the mouths of scientists, materialists and ignorant Christians. Recent discoveries have brought to light vast subterranean chambers, extending almost under the entire city of Jerusalem. These chambers belong to a remote period and were old when Abraham came to Palestine. Roughly hewn passages extending nearly 600 yards have been traced through secret chambers and out into sections not yet explored.

Under the mountain to the south of the lower end of the Valley of Hinom, during 1832, chambers of vast extent were discovered. The extent explored up to August was almost equal to the city, and still more of these chambers lie beyond.

It now seems that Jerusalem, as we have it in history, is but the overflow of two subterranean cities belonging to the Hittite period. Among the many interesting records found by the Exploration

Association in Egypt, Syria, Babylon, Assyria and Persia, are terra-cotta tablets and tiles that came to light like a sudden revelation from the Lord to confirm the prophecies and the Bible history. Written on those tablets and tiles are contracts, agreements, notes given for value received, mortgages, deeds in fee-simple to land, bonds, transfers, &c., of which *ours* seem to be exact copies, and seem to represent a civilization and social condition from which ours were surely taken.

The deeds of transfer of nearly all nations are given as coming from a superior to an inferior—as held by conquest. Not so those of our race; our title deeds are from equals to equals and coming from the right of inheritance.

Is not this another proof that our laws of equality can be traced and have come down in an unbroken line from Moses through the Ten Tribes.

One of the cardinal features of the Mosaic law was the protection of the home—the fee-simple title to the lot of inheritance. That this might be beyond the power

of abuse the fiftieth year of Jubilee was instituted, when all returned to their homes. Herein is a line that opens upon a subject that will not be ignored, since it upsets criticism, science, hobbies and favorite theories.

The discovery of the rock chambers all over the East make clear the meaning of the Bible when alluding to the rocks, as in the rock, under, or by the rock, the rock of salvation, the rock of strength, &c., &c., all referring to the absolute safety of the dwellers in those underground cities. Still farther, all attempts to spiritualize, allegorize or make figurative, by skeptics, scientists and sectarians are now, and will be, put to shame in the near future.

Let the astronomical calculations be verified, the Ark of the Covenant be found, Jeremiah's title deeds be disinterred, that were buried in an earthen vessel at Anathoth by Baruch 2458 years ago, then, where will the unbeliever stand? His face will be tinged with the blush of guilt and shame.

ADDISON COFFIN.

WOMEN IN INDIA.

Think for a moment of the vast territory of India, covering an area of over 1,000,000 square miles—almost as large as all Europe.

Its shape is that of a triangle. Within a few degrees of the equator lies the apex, its two sides washed by the Bay of Bengal and the Indian Ocean ; and the base buried under the snows of the Himalayas.

Its position is peculiar as to strength.

Max Müller says, "If I were to look over the whole earth to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India."

This is not extravagant for India is the epitome of the world more than any other country as regards her zoölogical products, her harvest of field and garden and orchard, and her wealth of flower and foliage. Nations have been enriched by the treasures of her forests, her mines, and her mountains.

The question would naturally arise : "Why is it that a country so richly and bounteously endowed by God, is not further advanced in civilization ?

Perhaps one of the greatest reasons that India stands as it does to-day in the scale of the progress of nations is the position she gives to her women. It is an established fact that whenever a nation honors her women, raises them above beasts of burden, educates them, and gives them the power to think and act independently, it will prosper. A look at the nations of the world is absolute proof of this statement.

They come up in gradual ascent till it reaches the highest—our own country, the United States. She respects her women most, is the farthest advanced in civilization, and as some one has said, who has visited nearly all of the countries on the other continent, "Our people are the happiest in the world." This comes from the fact that the mothers are the character builders of the nation, and as the mother so is the son.

To tell of the degradation of the women of India would indeed be a sad story. Can we who live in this enlightened land comprehend their sufferings, persecutions and condition ? Hardly ! If so we would more willingly and even eagerly respond to calls made upon us for help to send them light.

The poor girl in the home in

India is subjected to many cruelties. If a boy in the family dies she is regarded as the cause of his death. She is *constantly* addressed with some unpleasant name, slighted, beaten, cursed, persecuted and despised by all. Strange to say, some parents, instead of thinking of her as a comfort left to them, find it in their hearts to address her as, "Wretched girl; why didst thou not die instead of our darling boy? It would have been good for all of us if thou had'st died and thy brother lived." Repeatedly have such things been said; and sadly and wonderingly these poor girls have looked into their parents' faces, not comprehending why such cruel speeches were heaped upon their heads.

Under such humiliating treatment the girls become sullen, dull and morbid, living as they do without encouragement or love.

There are some fiery natures it is true, who burn with indignation and burst out in their own childish eloquence. But they are punished as heretics almost.

These girls have little or no education. They commit to memory a few prayers and popular verses only—little dreaming of the meaning or comprehending their significance.

But early childhood is indeed the heyday of a Hindoo woman's

life, for then they are generally without care.

But all too soon the ban of marriage is pronounced and the yoke put upon their necks forever. The extra girls are killed at birth.

There are a few child thieves who steal them and even the wild animals are so intelligent and of such refined taste that they mock at British law and almost always steal *girls* to satisfy their hunger.

The girls are given in marriage when they are eight years old. They have no choice whatever and the contract is sealed without one word being said to them. The parents care not for the husband's qualities but marry their daughters to any one. For in so doing they believe they will have the favor of the gods. Such is the superstition and ignorance in the race that it will take years, perhaps centuries, to drive it out, and nowhere will there be a more effective blow struck than at the chain that holds the mothers of India in the prison called home—the character builders of the nation caged in the dark courts in the back of their homes and not permitted to come out except under the most humiliating circumstances, household drudges at the beck and call of cruel masters. How can the sons of India be strong, noble and broad minded when they have such mothers as teachers?

Does not the beauty, strength and healthiness of a plant depend upon its early surroundings? If it is deprived of light and warmth will it not grow up dwarfed? So will a child.

How can the mothers of India teach and give light to their children when they have none themselves? Because of this the children grow up without love or respect for their mothers, the boys think of their mothers, sisters and wives as mere tools to use harshly or kindly at pleasure, and the notion becomes narrow-minded and hard.

It would not be right to close this article without saying something of one of India's noblest women—one who has dared to break through the chains, dared to brave criticisms and scornings and be an outcast from home and friends.

Pundita Ramabai is a noble woman, loyal to her country and to her people, although they have disowned her. She is a widow, and of all the miserable lives to live it is that of a widow in India. They are subject to the most inhuman treatment. For it is thought the gods are displeased with them when they take their husbands away. This life is so dreaded by some women that they throw themselves on the funeral pile of their husband and there are burned alive rather than

live a life of torture. Others commit suicide. They know no better.

However, Pundita Ramabai's life was one of more happiness than usually falls to the girl of India.

Her mother, when only a child, married a good man, who educated her and brought her up to be a congenial companion. To her mother Pundita owes her high ideal of life and her education mainly.

This girl had a thirst for knowledge, and after the death of her parents and husband, she longed for broader fields than her own country offered her and accordingly came with her little daughter to England to pursue her studies. She was kindly received. While there she was invited to witness the graduation of one of her kinswomen in Philadelphia in 1886. She came and was charmed with our beautiful land and remained for some time studying our school system and above all the advantages open to women. She has returned home with views broadened and mind strengthened, to put into practical use the new ideas she gathered while here, and hopes to found a school or home for child widows.

She sees more than ever the degradation of her sisters and with heart and faith in God has gone out a pioneer in the education and upbuilding of the women of India.

She seeks to reach Hindoo women as Hindoo women, to give them liberty and latitude as regards religious convictions.

These women are often convinced of the narrowness of their lives and beliefs and seek something broader. When they do find it they are so earnest and zealous that they would put some of us who live in so much enlightenment to shame. Their faith is strong and they never allow doubting and perplexing questions to disturb them.

The first Christian martyr of the Methodist Church of India was a young girl. On the very spot where she sacrificed her life for her Saviour has sprung up a harvest of good for the daughters of India. In the very valley where the raging heathen danced with joy over her lifeless body, thinking they had killed the last woman who would become a Christian, there stands a girls' orphanage, one of the brightest hopes that shines for women in the East; and of it may be said, that the little one has literally become a thousand and the solitary female worshiper an exultant congregation of bright, happy girls

with a future of Christian usefulness before each and all of them.

Punditi Ramabai would, in her plan, make no conditions as to reading the Bible or studying, but designs to put the Bible and the sacred books of the East side by side on the shelves of the library with their school books. But money is wanting. She believes that God will send it and already her prayers have been partially answered and friends have come to her aid.

Why is it there are so many of us who are not interested in this foreign mission work? Simply because we have never invested any capital there. When the deeds of our lives are reckoned up will we not be held accountable for this neglect?

But a brighter day is dawning for India. Already the light is growing brighter in the Eastern horizon and possibly when India's "dumb millions" are permitted to have a greater share in moulding the national policy on which their interests essentially depend, a more generous response will be made towards the education of her women.

THE PHILAGOREAN ENTERTAINMENT.

The annual entertainment usually given during each Fall term by the Philagorean Society has long been looked upon as being a part of the natural order of things at Guilford College. Thus when it was announced early last term that it was considered expedient to postpone the "entertainment until the Spring term it caused a degree of disappointment among the students which was not removed until the event was really at hand, on the evening of March the 4th.

The weather during the entire day was exceedingly disagreeable, yet the crowd which gathered at King Hall promptly at 7:30 P. M. was an enthusiastic one and larger than could have been expected. One thing very noticeable was that the flurry and hurry and jostle which usually attends such occasions was entirely absent—everything moving in perfect harmony. The platform was tastefully decorated and the scene presented was an inspiring one.

The president, Eula L. Dixon, gave the salutation, which was quite different from those usually given at entertainments. Nevertheless her remarks were probably as interesting to the entire audience as any other exercise which

followed. She dwelt especially upon the sphere of the Philagoreans.

The exercise following was a recitation entitled "The Bride of the Greek Isle," given by Amy J. Stevens. She fully sustained her reputation as a reciter. Next came a paper, "The Apochrypha," by Bessie M. Meader. This paper contained many historical facts of interest which are not generally known. The "Dramatic Paraphrase"—a dream—was an interesting feature of the entertainment. Nearly every member of the society took part in this play. A journal, full of interesting college notes, and other articles of general interest, was read by Mary H. Arnold. Next in order came a "Boating Ballad," rendered by six young ladies. An oration by Cora E. White followed, the subject of which was "A Peaceable Remedy." Arbitration was strongly used as the best means for settling international disputes.

The closing exercise was "Belamy Quadrille" or "Looking Backward." This pleased the audience, as was shown by their hearty applause at the conclusion. Thus the evening passed speedily away, leaving pleasant memories with all who attended.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE

LITERARY SOCIETIES
OF GUILFORD COLLEGE.

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year.....\$1.00

Club rates: Six copies..... 5.00

Single copies..... .10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

MARCH, 1893.

There are three things indispensable to the successful college editor—presupposing a competent intellect: These are, discretion, tact and waste basket. A great deal of unreadable material finds its way into the college journal through lack of discretion. Tact has all to do with the make up of the paper, and until the day of spring poetry is past there is still abundant use for the waste basket.

Base ball seems to be on a general decline throughout the country. It has within the last year or so lost much of its exciting interest and fascination. Especially

is this noticeable among the colleges where foot ball holds such supremacy as to almost rule out all kindred games.

The game of base ball is one we cannot afford to give up, and we hope to see it again revived with all the enthusiasm of its better days.

The long established manner of conducting socials at Guilford and the one still in vogue, certainly does not meet the approval of a large majority of the students. It is the minority that either persists in maintaining the old order of things or keeps quiet on the subject altogether. The question has two sides to it. All depends upon the object in view. If it is pure and simple courtship resulting in mutual love and finally matrimony, that is sought for, surely there can be no objections to the present system. But if culture—both intellectual and social—is the end in view, a change in almost any direction would come nearer fulfilling our ideals.

One of the best texts we know of for a sermon or morning collection talk is, "Man wants but little here below." Transpose this sentence in any imaginable way and the sentiment will still be contentment. But there is very often a misconception of the meaning of contentment. It does not at

all mean a state of inactivity, of ease, of ignorance. No person in a civilized country can have true contentment over ignorance. True contentment is contentment over our surroundings, circumstances and advantages in life, after we have made our greatest efforts to place ourselves in the midst of all that is best and highest in life.

There must be action in a right channel as a condition for true contentment.

Society drumming at this institution has, within the knowledge of the writer, sprung into existence, attained its normal and healthy growth, and has now about reached its final stage of overgrowth. It is one of our "free institutions" and one in which all of us can engage at will. Yet we believe that nine-tenths of the students here at present would be willing to see this practice—free as it is—overrun and blotted out of existence.

The only obstacle in the way is the seemingly unanswerable question, How shall it be done? We believe if it is not done very soon the practice will become a serious hindrance to the welfare of the societies, the students and the college. The tendency in this direction is already apparent.

Healthy rivalry between societies is a good thing when it can be

kept within the limits of common sense, but this seems almost impossible, and after it passes beyond the common sense limit it is almost sure to breed corruption in some form or other.

We desire to lend a helping hand toward hastening the downfall of the whole system, because a student undertaking a college course has no time to fool away in the practice of scheming, which has nothing elevating, refining or educating about it. If scheming could always be open and public, still it could not be looked upon as adding reputation to the *schemer* or as in any way benefitting the one *schemed*. But the greater part of such work is accomplished in the lone watches of the night, on rail fences, in dark corners and behind closed doors, or wherever the opposing forces *are not*. It very often places a new student in a perplexing position, and some are doubtless almost persuaded to join all the societies to get rid of the racket.

The custom is simply abominable! Would that it could reach a stage so abnormal as to cause its own destruction! It cannot be tolerated much longer in our colleges, and should have fared the same fate as hazing. College students have no time to meddle in *scheming*, and it requires time to carry out its purposes. The worry and disgust connected with

it oftentimes overbalances the enjoyment one receives from attending the society meetings.

The practice of scheming is usually kept up half of each term, or just as long as there is material to work on.

We venture the belief that if it is tolerated much longer it will be nothing less than degrading to engage in it.

The girls of North Carolina are thankful for all the advantages they have had in the line of education. Though once, proficiency in needlework, music and art was considered enough, the time is now rapidly nearing that will no more demand this, but rather, practical knowledge. Every college that has assisted in the development of North Carolina's daughters deserves credit for its work, for by the education of the mothers have not the sons been helped? We are glad that our people are thinking that the advantages of the young women are too limited. A striking proof of this opinion is seen in the Normal and Industrial School in Greensboro, to which the state has appropriated generously.

There are denominational schools in our midst—and we do not say these have not been successful and the plan is not good—but there are too few that give alike to their sons and to their

daughters. There are probably as many Presbyterian girls as boys, and for the training they have had, just as intellectual. These girls are responsible creatures, many of them will live noble lives. The course of human events will have it that a number will aid in making some Presbyterian homes happy. If for nothing more, why not give them the development that will make them congenial companions? Just so it is with almost every denomination. It is to be supposed that the directors of these sectarian schools are doing what they think best, but even then there is many a poor girl losing what she justly deserves.

It has been rumored that there is an undercurrent of thought in favor of allowing girls to enter some, if not all, of our denominational colleges. We from Guilford give that our hearty approval, inasmuch as co-education has been the basis of our work since 1837, and surely it has not been a failure. Equal advantages has been the watchword since twenty-five boys and twenty-five girls entered New Garden Boarding School the first year of its existence. Co-education means equal advantages, though equal advantages may not mean co-education. The girls will be thankful for either. The latter has not proven fatal to the great majority of young wo-

men that have attended N. G. B. S., for with a purpose in view they have not allowed the so-called "all absorbing subject of boys" to remain as interesting as at first. The few that here, under conscientious teachers, have not developed into strong characters, would not have been fit subjects to have been sent to battle with the world without experience at all. In short, Guilford College testifies in word to its approval of equal advantages for boys and girls, and in deed to the practicability and success of co-education.

Some people have the mistaken idea that education consists of a certain amount of learning which one obtains at school.

When a person has finished a college course he is commonly regarded as being fully equipped to enter upon that calling for which he has been preparing. On the contrary, education is not simply knowledge stored away for future use. It is the work of a life-time. The old saying, "Live and learn," still holds true. The more knowledge we gain the greater does the realm of the unknown appear. The student who labors merely with the view of acquiring what book-learning his institution can give him, and looks forward with an all-absorbing delight to the day when he can receive with high honors his diplo-

ma, is not aspiring toward the the highest end. In the stern realities of life he will need more practical learning, combined with that which has been obtained at college. The information gained from the text-books is important, but the exercise of mind called forth in getting that information must not be overlooked. The mental drill undergone in mastering the intricate subject of mathematics will prove of great value in solving the difficult problems of life. The main object of the work in the history class is not to teach the pupils certain facts and dates in connection with that subject, but rather to instruct them how to make a systematic and more extensive study of that branch in the future. The scientific student is by no means master of his line of study at the time he leaves his alma mater. Vast fields of unexplored truths in science still lie open for investigation. He who devotes his time in school to literature and classic writings is only laying the foundation for a more comprehensive study of ancient and modern authors; while the labor spent in getting the thought from the productions in foreign languages is a great means of strengthening the mind. Therefore a college course is really a training which enables us to employ present knowledge in accumulating more, and at the

same time teaches how to put into practical use what has been learned. Education is a process, not a result. The person who, on finishing a four years' course at a college or university, thinks himself to know everything worth knowing, clearly proves that he knows nothing. Good recitations and high grades are very desirable and must not be undervalued, but they must be used only as a means to a higher end.

There is a certain class of boys at almost every college that goes by the name of "dead beats." They think they are good-natured fellows, and that it is a part of their daily duty to go to the room of some fellow student and proceed to give an account of all the nonsense that they have learned since "the last meeting." Such fellows as these are constantly raising their own opinion of themselves, while others' opinion of them is in an equal degree being lowered.

It is the dead beat that is always borrowing stamps with no intention of ever returning them. It is the dead beat that is always borrowing money, with the intention of returning it if it is absolutely convenient. In fact it is the dead beat that is always putting himself in the way of others and at the most inopportune times.

The parasite is usually the worst

of all dead beats. While we should be charitable toward all who are laboring under a delusion and who think they are doing good when they are really doing the contrary, still we believe that the dead beat is so distinguished for his unappreciated services that he could realize his unimportant position enough to lower his colors without formal notice being served on him.

Journalism in North Carolina is looming up from the background. Never in the history of our state has there been such marked improvement in the journalistic field as has been shown within the past two years. Our people are beginning to see that the journalist makes the journal. Better and more competent men are coming to the front in this profession in North Carolina, and here lies the whole secret. The press is becoming more conservative, more cosmopolitan and more reliable. The people place more confidence in the press of the state than in former years, and so long as this confidence is not betrayed we may expect more permanent results and more lasting honors to those who enlist in the ranks of the profession. North Carolina needs a dozen well equipped editors far more than two hundred who start out simply to experiment.

PERSONAL.

✓ Janie Holcombe is attending school at Hat Creek, Virginia.

✓ Joel Woodward is a book-keeper in Americus, Georgia.

✓ J. B. Wilson is teaching school at Henderson, N. C.

✓ Jos. B. Worth, a student here in N. G. B. S. days, is now an ice dealer in Petersburg, Va.

Ethel Diffie is assisting her mother as clerk in their store at Central Falls, N. C.

Ella Cole, a student of N. G. B. S., is now at the Normal and Industrial School at Greensboro.

✓ Dora Frazier is teaching school at Reynolds' school house, near Centre, N. C.

✓ Chas. Osborne is employed as one of the clerks in the Post Office at Greensboro.

✓ D. W. Coltrane, who was in attendance here last term, is engaged in selling fruit trees in South Carolina.

✓ S. H. Hodgkin, a member of the present Sophomore class, is spending this year at his home, near Sumner, N. C.

✓ John Lowe has a position as clerk in the dry goods establishment of W. G. Penry, of Lexington, N. C.

✓ Dora J. Bradshaw has a pros-

perous school at Berlin, Virginia. We are glad to learn that she expects to return to Guilford next year.

✓ Joseph Mitchell, a student here many years ago, is now a commission merchant in Wilmington, N. C.

✓ W. M. Jarrell has taken charge of the Jarrell House in High Point, N. C., and as proprietor of the same is entertaining a goodly number of guests.

✓ Because of the illness of her mother, Maggie Hancock was prevented from returning to school this term. She is still at her home in Wentworth.

✓ A. D. Cowles has for some years served the people of Statesville as Post Master. He was a pupil here along with his two brothers C. D. and J. D. Cowles in 1868 and 1869, and still maintains an interest in the college.

✓ Walter W. Mendenhall, '92, has the position of General Secretary of the Young Men's Christian Association of Greensboro. Persons visiting the Y. M. C. A. Hall will always find him on hand and ready to please.

✓ Herbert A. Tomlinson was married on the 28th of February to Myrtle Freeman, of Archdale. The former once attended N. G. B. S., and the latter was a late student of Guilford College. They

will reside at Archdale. We trust that the strong manhood of the husband and the youth and liveliness of the wife may combine to make their married life what true unions should be.

H. W. Reynolds, who has been at Guilford College for several terms, and was a member of the present Senior Class, has abandoned school work and gone to Coloma, Indiana, where he will engage in some kind of business.

Roland H. Hayes, so long identified with the "Triumvirate" of Guilford college, received license from the Supreme Court in February last, to practice law. We hope that he enjoys his profession which he has since childhood desired to enter; also that he may prove as incorrect the idea of his childhood that to be a lawyer one must deviate from the truth.

On the 31st of January, Ida Vail, of Charlotte, N. C., was married to Rev. Samuel M. Johnson, a prominent minister of Denver, Colorado. The bride will be remembered by many Guilford students as a very popular and accomplished young woman. After the marriage the bridal pair spent a few weeks in Florida and Cuba, and returning by way of Charlotte removed to their home at 1905 Ogden street, Denver. The best wishes of many hearts—co-laborers in W. C. T. U. work, schoolmates and friends—follow the bride to her Western home.

LOGALS.

TO THE PILOT?

THE SEASHORE?

OR THE LAND OF THE SKY?

A Ticket Agent at last.

And why not a telegraph office?

Telephone connection with Greensboro is possible.

Dr. Rowe was at the College for several days during February.

Unus has become proficient in "unpicking" locks.

The five r's: rub-rub-rub-rub-roseola!

A series of meetings was held here recently by Wm. Thornburg, of Salem, Ohio.

President Hobbs gave an encouraging talk on base ball at a recent morning collection.

A large quantity of ice was stored away for *future reference* during the cold weather.

W. N. Elder, of Randolph County visited his son Gaither several days ago.

The only child of George W. White was buried here on February 27th.

On the evening of March 1st the Senior class gave a complimentary spread.

A blue heron, a red throated loon and ten beautiful and valua-

ble species of duck have been mounted for the Museum since our last issue.

The Seniors are considering the propriety of having class day exercises.

Edwood Reynolds is getting up a club for photographs to be taken by Alderman of Greensboro.

It is time that the Literary Societies were securing some one to deliver the annual address before the Societies.

We were pleased to see Roella Petty at the College for a short while on the 27th of February.

A "History of Haverford College" is a recent addition to the Library.

A Glee Club composed of members from both sides of the house would add life to the remaining three months of the term.

"Robert's Rules of Order" sticketh closer than a brother to certain Juniors—even closer than the *parties* stick to the rules.

A second meeting of College Presidents was held in Raleigh recently. President Hobbs attended.

Senior orations are due six weeks previous to June 1st. We hope this is intended as a means to shorten their length.

As a half dozen couples strolled up the plank walk from Founders'

to King Hall on February 22nd we were reminded that this was Washington's birthday. Thus the day was celebrated.

Apparatuses are being secured for the Gymnasium in the Y. M. C. A. Hall. Marion Woodward is director in charge.

A member of the Astronomy class has lost sleep of late endeavoring to find out which side of the North pole is the South side.

Addison Coffin and Gilbert Pearson represented Guilford at the Fish and Oyster Fair at New Berne.

E. E. Gillespie spent two days in Durham recently in the interest of funds for the Y. M. C. A. Hall. He met with reasonable success.

Miss Blanche Armfield accompanied by two younger brothers came over to the College for the Philagorean Entertainment.

Dr. Burton, a prominent physician of High Point, visited his daughter at the College on March 4th.

Ottis and Walter Mendenhall were called home recently on account of the death of their grandmother.

We understand that the Senior Preparatory Class will deliver original productions at the time of their closing exercises in May.

The Clay's have issued hand-

some invitations for their Annual Entertainment which occurs on April 1st.

Gertrude W. Mendenhall is a frequent visitor at the College nowadays and is always welcomed by her relatives and friends.

T. L. Kenneday, a student of N. G. B. S. in 1880 has been spending a few days at the College with relatives.

E. D. Stanford of the class of '91 called at the College a few hours on February 27th. He was on his way home from Raleigh.

Our last issue should have given notice of the fact that B. Y. Edwards has moved his family to Greensboro where he runs a boarding house.

The plow has played havoc with another tennis court. This time the court east of Archdale Hall has suffered the inevitable fate.

We learn that David White will again return to his home at the College in the near future. President Cleveland probably knows the exact date.

Two thirds of the mud carried to King Hall in bad weather comes from the detestable muddy place where the walk from Archdale and the main road intersect. It is useless to say that the matter should be remedied.

Addison Coffin delivered lectures on his travels at High Point and Archdale recently. The proceeds were turned into the fund for the girls' gymnasium.

The White *beau* lost by one of the Seniors recently was found on the evening of the Philagorean entertainment, much to the delight of the owner.

Ragsdale commenced taking the A—— B—— course at the beginning of the present term and seems much pleased with it thus far. He hopes to take his diploma.

The Trustees present at their recent meeting were, E. E. Mendenhall, D. W. C. Benbow, A. J. Tomlinson, J. Van. Lindley, Daniel Worth, M. Hammond, Dr. J. J. Cox, David White and Jeremiah Cox.

Weston R. Gales, the assistant State Secretary of the Y. M. C. A., visited the College on March 10th, and remained with us several days. He held a number of meetings, which resulted in more than twenty conversions.

Professor Prey, who is well known at nearly all the Colleges throughout the country, gave a most interesting entertainment on the evening of February 25th. He shows the humbug connected with sleight of hand, mesmerism, spiritualism, etc., in a manner highly amusing. We hope he will come again.

EXCHANGES.

The Earlamite and *Phoenixian*, published by the students of Earlam College, the former by the boys and the latter by the girls, are two of our best exchanges.

We are glad to greet as one of our exchanges *The Wesleyan Advance*. This is a well gotten up college journal, yet we think that the duties are too light for a staff of eight.

The Academy is a fair representative of that renowned institution of learning, "Salem Female Academy," which has ever maintained a reputation for careful training, and the paper certainly does credit to the young ladies that edit it.

The North Carolina Teacher always gives us something worth knowing concerning education. Among the many interesting articles of the February number is a biographical sketch of that eminent jurist, William Gaston, the author of the "Old North State," the song so dear to North Carolinians.

The Western Maryland Monthly gives us some instructive "Lessons on Words." The origin and history of many of the words in common use are given, and the writer asserts that "it is as impossible to have a clear understanding of language without a knowledge of

words, as it is to have an understanding of human nature without an acquaintance with men and women."

The *Mnemosynean* comes to us from the Empire State of the South. Within its columns is found much to attract the attention of the reader. On the first page is "A Midnight Reverie," a beautiful poem written on the "Star-lit Heavens," "The Spirit of Criticism," "A Purpose in Life," "Character," and "The Two Roads," are subjects well treated, and the careful study of these would well repay those entering upon the threshold of life.

The Elon College Monthly for January is quite an improvement over any of the back issues that we have seen. The subjects in the table of contents promise reading matter that contains both thought and instruction. One thing about the *Monthly* especially to be admired is that the material for its make-up is contributed by the students. We think an Exchange Department would add much to the improvement already made.

To all our readers, especially those that have a poetic talent and would like to know something of the "Power of Poetry," we recommend the reading of an article in the *Randolph Macon Monthly* on that subject. The

elegant manner in which it is treated proves conclusively that the writer is master of the subject. Not only is it true that poetry gives to us a broader field for thought and action, and elevates the human soul, but it brings us in closer contact with our "Maker" by interpreting the "handy-work of nature."

In reading *The Moore's Hill Collegian* we were specially impressed with the article on "The College Man in Politics." From this we learn that those who have held prominent positions in political life, those who have wielded such a powerful influence in forming our government and in shaping the destinies of this great people, were college graduates. "Up to 1849, not a single man had occupied the vice president's chair who was not college bred." All of our presidents, vice presidents and cabinet officers, with a few exceptions, have been college graduates. From this it is evident that the future management of our government will be largely in the hands of college men. Then why do not our institutions devote more attention to the particular study of political science?

The Swarthmore Phoenix holds a prominent position among the college journals. The January issue contains a number of articles which are highly entertain-

ing and instructive. The manner of conferring degrees in the English Universities is clearly set forth in an article on "Degree Day at Oxford." The writer contrasts the systematic method adopted by American colleges and universities with the English method, which is of ancient prestige and much resembles the "ceremony of conferring knighthood." In the same issue is an article describing an impressive and romantic journey "Around the Haunts of Wordsworth," which fills our minds with lofty thoughts, thrills our hearts with higher aspirations and kindles within us a burning desire to know more of the beauties of nature. "The Poor in our Cities," "The Fate of an Unfortunate Young Man," and "Morgan's Mediaeval Art," are the titles of excellent productions.

The *Trinity Archive*, in an editorial, severely complains of the evils that the "drumming system" has wrought at that institution, and suggests as a remedy that it would be wise for the "Board of Trustees to run a line through the state and assign each society its territory." It is to be inferred from the editorial that such a method resorted to by the societies to increase their membership has been very disastrous for the good of the institution, has caused the society fee to be reduced to a mere trifle, and has aroused "sus-

picion and animosity" where real friendship should exist. The COLLEGIAN agrees with the *Archive* in condemning such a system, and can heartily sympathize with Trinity, for she is not the only college that suffers from such an ignominious practice. We do not want it to be understood that a member should not be loyal to and work for his society, but we do severely condemn any one that will use unjust and dishonest means to persuade a new student into a society. We credit each student with common sense, and take it for granted that after having visited both societies he is capable of deciding for himself which one he ought to join without being annoyed by the harangues of "dead beats" of the societies. Moreover, experience has taught us that the class of students that is easily influenced to join a society do not amount to much after they become members.

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H. Mahler

THE GUILFORD COLLEGIAN.

VOL. V.

APRIL, 1893.

No. 7.

PERSONALITY OF SHAKSPERE AND OF MILTON, AS REVEALED IN THEIR SONNETS.

BY LEONARD C. VAN NIPPEN, '90.

PART II.—MILTON.

We now pass to the sonnets of Milton, about the meaning of which there is no question whatever, for, unlike Shakspeare's, they were intended for publication. Besides the Milton of the sonnets is the Milton of history and of biography, and thus all doubt as to the meaning of certain references is at once put aside. Thus there can be little or no controversy as to how these sonnets reflect the personality of their author.

These twenty-four sonnets represent thirty years of Milton's life: (1) his college life, (2) his travels, (3) his political life. They may, therefore, be considered the reflections of a busy man of action, whose time would not admit of longer composition, but whose inmost soul must find some outlet—whose muse must find some condensed poetical expression.

One can easily see that these sonnets were the offspring of a profound mind, which now, in the very throes of sorrow and suffering, then in the warmth of love and friendship, and again in the turmoil of political strife, found vent in these grandly beautiful poetical crystallizations. They were the bubbling effervescence of a heated imagination, the glowing sparks that were struck off from the anvil of his genius.

The first sonnet, "To the nightingale," shows in subject-matter and mode of treatment the influence of the Elizabethan school. It is utterly unlike the stern, severe Milton of the later sonnets, and reveals the innocent longings of the gentle youth for congenial female companionship, the first ravings of his amorous spirit. Milton could never have written this sonnet in later life. It was

the product of scholastic leisure and literary retirement. His active spirit, tired of such solitude, demanded some object on which it could lavish its wealth of pent-up affection, and found refuge in this tender sonnet.

The next sonnet, "On his having arrived at the age of twenty-three," shows a divine dissatisfaction with himself and with his attainments, and also a profound realization that early youth was past, with all its frivolities, and that manhood, with all its grave responsibilities, stood knocking at the door. There is here, too, a reference to his extremely youthful appearance, when he says:

"Perhaps my semblance might deceive the truth
That I to manhood am arrived so near."

The idea of duty which like a golden thread runs through Milton's whole career and through most of his writings also, first finds expression here and sounds the keynote of his life and purpose.

Next follow the five Italian sonnets, with the accompanying canzone. These are probably the productions of Milton's travels and reveal his love—the blossoming of the sentiment budding in his sonnet "To a nightingale"—for a dark-haired Italian beauty. Temporarily seduced by her charms from his high and severe ideals, overcome by admiration for her accomplishments and her

beauty, he yields, a willing victim, and voices his adoration in beautiful Italian, a tongue whose softness alone could adequately express his feelings. Nowhere else in all his writings glows such heated ardor, such warmth of passion. It is not the cold severity of the frozen north, which here reveals itself. It is the tropical luxuriance of the south in all of its enervating voluptuousness. In Milton's admiration, too, for the musical accomplishments of this Italian lady, who

"Untwisting all the chains that tie the hidden soul
of harmony,"

wrapped them about his neck and led him captive at her will, we see reflected a by no means unimportant part of his personality, viz: his love of music.

To secure the admiration of Milton was something of which any musician might well be proud, for we know that he was an accomplished organist and also that he performed daily on the bass-viol—accomplishments to which, doubtless, the swelling organ-like grandeur of his epic and the clarion notes of his sonnets owed much of their force.

With the sonnet, "When the Assault was intended to the city," Milton launches into *medias res* of his public life and of contemporaneous history. In this sonnet is also shown the classicism

of Milton, and with the sonnet, "On the Lord General Fairfax at the Siege of Colchester," and also with those on Cromwell and Sir Henry Vane the Younger, reveal in unmistakable numbers his attitude towards the politics of that day, his uncompromising hostility to royalty and his love for individual liberty and political independence. The spirit of freedom and of justice breathes through every line, showing forth Milton, the man of action, the controversialist, the staunch parliamentarian, the premature republican.

The sonnets, "To a Virtuous Young Lady" and "To the Lady Margaret Ley," are strong contrasts to the youthful exuberance of the Italian sonnets. They show the cold, dispassionate admiration of mature age for the virtues of the mind and the abstract qualities of the soul.

In the two Divorce sonnets and their extension in the "Sonnet with a Tail," which follows, Milton vindicates his ideas on divorce and again becomes a polemic. With no weak voice does he plead for toleration, and is first humorous, then indignant and contemptuous. These also further reveal the political attitude of Milton and show the rugged harshness of his character when aroused. They are a portraiture of the unlovely side of his nature, a nature which, usually gentle, could at times,

however, in its stern rigidity, become coarsely vituperative and grossly abusive. These qualities are, nevertheless, a part of his personality and as such, now that the heat of controversy is over, are to be deplored.

The sonnet "To Mr. H. Lawes on his *Airs*," again shows us Milton's high appreciation of music and also gives us an insight into his theory of versification. We may well believe that Milton as well as Lawes knew

"how to span—

Words with just note and accent not to scan—

With Midas' ears, committing short and long."

In the beautiful sonnets "On My Deceased Wife" and "On the Religious Memory of Mrs. Catherine Thomson," we see depicted the tender resignation and the glorious Christian hope which filled the breast of Milton and which never left him. It is here that we see his firm belief in the heaven of Biblical promise and his expectation of a happy union with the loved ones gone before. But oh! what a touch of profound melancholy! what a sad realization of his blindness! when, in reference to the spirit of his young wife, he says:

"I waked, she fled, and day brought back my night."

With this cry of pain, the cry of

"a child crying in the night, and with no language but a cry,"

he realized that no more for him would be the glorious sunlight, the beauties of nature, the starry heavens—no more, until eternal light should make all things bright.

All this is also intimated in that admirable sonnet "on his blindness," but here the idea of resignation, of duty is triumphant, and ceasing his complaints, he says,

"Who best. Bear his mild yoke, they serve him best,"

and although prone to murmur because his usefulness is impaired he is at last made to feel that

"They also serve who only stand and wait."

This is his spiritual philosophy. Who shall give us a wiser one?

Here, too, is a consciousness of power and an intimation of the immortality of his work which has been characteristic of all great poets, and which was especially true of Milton.

The sonnet "To Mr. Lawrence" shows a wonderful appreciation of the comforts of indoors life, in the winter season, when

"The fields are dank and the ways are mire."

He here again reiterates his love for music and the pleasant picture he draws we may well believe is the home-life of the blind old poet himself, surrounded, as he was, by kind and admiring youth.

In the first sonnet to Cyriac

Skinner is felt much the same spirit, breathing sound advice to his young friend,

"To measure life, learn those betimes, and know
Towards solid good what leads the nearest way."

Had Milton himself acted thus? Undoubtedly. His whole life seems to have been the result of a definite plan, while care was swallowed up in a divine trust which never faltered.

The other sonnet to Cyriac Skinner tells us that though his eyes were "clear—to outward view"—yet for three years they had been bereft of light. We thus see his personal appearance again referred to. A pardonable vanity. Perhaps the poor blind old man derived some comfort from the fact that his eyes still retained their lustre and that his personal appearance was, therefore, not impaired. We will at least suppose so, giving him, at least, the benefit of such comfort. But see again that calm resignation which we have noticed before, with his unalterable determination

"To still bear up and steer right onward,"

supported by a clear conscience and the sweet thought that it was

"In Liberty's defence"

that he suffered, and that he became blind that the world might see. This thought, indeed, comforts him and brings peace and contentment.

But it is in the sonnet "On the late massacre in Piedmont" that Milton is seen at his best. He here reaches the height of his power. From this trumpet

"Blew soul-animating strains"

which called a world to arms, and a God to vengeance. By many, this is considered the finest sonnet in the language. Surely Milton, weeping over the woes of his fellows, Milton, as the voice of the avenger is a powerful being who sweeps the world along in the flood of his lamentations.

For condensed and forcible expression and lofty elevation of style this sonnet has perhaps never been equalled. Such a strain must have been wrung from the very heart-cords of Milton and is therefore the quintessence of his being. Pity and vengeance alike strive for the mastery. Religious libery is in the balance. O justice adjust thy scales and mete out punishment to the guilty!

We have thus seen the personality of Milton revealed in these sonnets, a series of poems which are truly the prelude to the grand swelling anthem in *Paradise Lost*. We have traced in them the gradual evolution of this personality into a higher, a nobler and a grander being. We have seen Milton in sorrow. We have seen him in love. We have heard him in anger sounding the battle-cry

of freedom, truth and justice,—a cry which echoing and re-echoing around the world will send the sound of its own reverberations rippling on the ocean of time until it breaks on the shores of eternity. And, finally, we have seen him accepting with prayerful resignation the sufferings and the neglect of the present that he might reap the immortality of the future.

COMPARISON.

Thus in their sonnets have we seen the personalities of Shakspeare and Milton gradually unfolded and developed, until of each the personality stands out clear and distinct.

"The solemn organ whereon Milton played" voices all that is grand in his character; "the clear glass where Shakspeare's shadow falls" reflects as does nothing else the many phases of his great personality.

Shakspeare was a Pagan; Milton, a Puritan. Each represents all that was unique and characteristic in his school, standing forth as its recognized and undisputed head.

Milton is more straightforward and direct; Shakspeare, more subtle and insinuating. The sonnets of the former extend over a period of more than thirty years; those of the latter, over a period of perhaps not more than three. Milton's were the result of long

and profound reflection and were the man himself; Shakspeare's were dashed off at fever-heat in middle life and do not therefore reflect his later personality.

Shakspeare is all passion and speaks from the heart; Milton is all thought and speaks from the head. The former goes by intuition; the latter by reason. Both are in love with a dark-haired woman who is musical. Milton loves his mistress for her beauty; Shakspeare loves his in spite of her plainness. Both are fond of music, the taste of Milton being for grand and powerful effects, while Shakspeare prefers some simple melody that touches the heart. Milton is more severe and majestic; Shakspeare more luxuriant and beautiful. The former is at times more elevated; the latter more uniformly good.

Both are in love but their loves are the opposite poles of the same passion. Milton's love was an ideal purity; Shakspeare's, often a

carnal lust. The former is cold like a marble statue; the latter is warm with glowing voluptuous life.

Shakspeare is all sensibility and imagination; Milton, rugged strength and profound sincerity. The former persuades; the latter convinces. Milton is more intense and stately, has more of the divine, and

"Was like a star and dwelt apart."

in solitary grandeur; Shakspeare is more comprehensive and sparkling, has more of the human and by his tender sympathy linked himself to his fellow-man with the everlasting chains of love. The latter dwelt near to nature's heart where he could translate her every heart-beat into the language of man; the former looked down from some superior height and judged of things in the abstract. Both were great poets and had intimations of an immortality which the gods might envy. They are the immortals.

ADrift IN A STORM AT SEA.

At five P. M. on September 1st, 1892, we sailed from Glasgow, Scotland, for New York, on the Ethiopia, Anchor Line of steamers. Our vessel stopped at Moville, north of Ireland, to take on passengers who had come up from Londonderry in small coast-

ing steamers. At three P. M. the 2nd of September we sailed out of the bay and with four hundred passengers aboard we headed direct for America. Soon after rounding the last headland a strong west wind began to blow and increased all night. Next

morning a heavy sea was running and the ship rolled and plunged amid the waves so that walking on deck was difficult for landsmen. All day the gale continued to increase. The second night was dark, rainy and cold so that few ventured on deck. On the morning of the third day the gale had increased to a regular storm and nearly all on board were quite sea-sick, the sickest sickness that man has ever had, but the least dangerous. During this day the ship made slow headway against the violence of the storm. All hope of a pleasant voyage was given up and the passengers began settling down to the situation, but all were suddenly alarmed at about seven P. M. by the engine stopping and the ship falling into the trough of the waves and rolling violently. Alarm, anxiety and fear seized the passengers; all were exceedingly anxious to know what had happened and the extent of the danger. Word was soon passed that the main shaft of the propeller had given way and it would take several hours to repair it. The ship, now helpless, began drifting before the wind and it was very difficult to stand up or walk about, so violent was the rocking and plunging of the vessel.

That was a terrible night on all who were suffering with sea-sickness, and an anxious one to those

who were well. I had no sickness on the return voyage and was able to be out all the time and take in the situation. I was able to stand by the stern-post an hour at a time and look out over the grandly sublime and terrible surroundings. When the ship was thrown to the crest of the great swells the eye could take in the fearful scene for miles around. I have no language to describe it; indeed it would take something beyond words to convey an intelligent idea of such a scene, but this can be said, everything on earth grows small when compared with a first-class storm at sea.

At ten A. M., on the 4th, the glad sound of the low boom of the engine in motion sent a thrill of gladness through the hearts of the passengers and soon the ship came around and once more headed westward. We had drifted thirty-two miles eastward, but were still in the line of the steamers on the Glasgow route. Though the storm still raged and we were in a rough sea all were glad to be in motion once more, but alas, about night the shaft again gave way, and we were the second time at the mercy of the waves. Gloom and sadness settled down on board; low murmers of danger and fear were heard; pale, sick faces looked up with sad imploring eyes, yet the voices were hushed and still. Mothers were

seen nestling their little ones close to them ; stout hearted men who had hitherto looked brave and defiant showed signs of nervousness and fear, and seldom spoke.

The morning of the 5th came with the same dark, stormy, sea still slowly drifting us helplessly away, this time out of the line, where we might not be found for weeks by vessels sent to seek and rescue us. During the afternoon of the 5th the storm increased in violence and the night came on dark and terrible, filling the bravest hearts with sadness. It was impossible to stand or walk without holding to something secure, and little children could scarcely lie in their bunks. The mothers among the emigrants sat down on the floor and held their children across their laps to prevent their being thrown down. Even strong men could not lie still in the bow and stern where the tossing was most violent. There were several women aboard who developed into grand Christian characters. They went among the steerage passengers to encourage the mothers who had little children to care for, whose strength was ready to give out and faith almost failing. There were scenes of sublime faith and trust as well as terror and fear. One picture, the grandest of them all, was a middle aged mother with four children. The infant

she had bound securely to her breast with a shawl, so that in death they would not be separated; the next two older were lying on either side of their mother with their heads on her lap and holding tightly to her. With tears slowly dropping on them she was gazing into their little faces looking into hers, while by her side was a girl six or eight years old holding to one arm and looking into her mothers face, saying : "Mamma, *don't* cry, you *know* the Lord won't let you drown, He is *too good* for that, you *know* He won't, now *don't* cry mamma." There was a supernatural, yes, a Divine light in that child's eyes, and her upturned face was like an angel's. I felt in my heart and said, no ship would ever sink with such *faith and innocence* on board. There were many other deeply touching scenes among the seemingly poor and lowly, putting to shame the contemptible cowardice of the wide-mouthed unbeliever in the hour of danger.

One more incident : In a room amid-ship was a woman with two bright little children, four and six years old; they had been confined to the room by the storm, and the mother had shed many silent tears over her children, who had at last fallen into a quiet sleep. When they awoke they looked up into the mother's face and began singing a glad child-like, cradle

song. I had not slept for two days and nights, and was wide awake listening and seeing much that was transpiring, when I heard the song of the children. It seemed like the voice of angels from Heaven telling me that all was well, that in spite of the howl of the storm and the rude rolling waves around us we were safe.

During this time brave men—the engineer and his assistants—were way down in the hold of the ship, working with tireless arms and sleepless eyes on the broken shaft; steel bolts had to be drilled and cut out, plates, braces and bars removed before the work could be done. While others were suffering in terror at the prospect of foundering I was part of the time quietly but eagerly listening to the whir of the drill, the heavy thud of the mallet and the sharp quick stroke of the hammer on the steel chisel, which sounds came up a ventilating pipe with the distinctness of a telephone. In this way I knew the extent of the damage, the difficulty to overcome, the extreme danger we were in if the cargo should shift. In the depressed and excited condition of the passengers it would not have been safe for them to have known what the ventilating pipe was telling me, for it would have caused a disastrous panic.

About three A. M., on the 6th,

I went on deck to see if there was any indication of the violence of the storm abating. The scene around was simply fearful. We were wallowing in the trough of the waves and the vessel rolled so violently that the deck would be thrown almost perpendicular and I seemed like hanging against the wall instead of standing upright. Twice it seemed impossible for the vessel to right itself when struck by the heavy seas. A part of the cargo was pig iron, which was put in the bottom of the ship with the bulky freight on top. This made the keel the heaviest, so that when the vessel began to sink the keel sank the fastest and righted the ship every time. This saved it, but it was trying on the nerves to stand on deck and see death as it were in arms length and coming right straight to us. Nothing but real Christian faith can look at such a thing and not shrink.

At the end of two hours the fury of the storm abated and there was footing on deck. By six A. M. the ship came down to a heavy side roll that made it possible to walk about. This seemed to revive the weary passengers who were, to some extent, recovering from their sickness; cheerful conversation and pleasant greetings were heard, and in the afternoon a young lady gave us some music on the organ, but

when she arose from the stool was thrown down by a violent lurch of the ship and was severely hurt. The tables began to be filled up and regular meals were resumed, but the racks had to be kept on to make it possible for cups and plates to stay on the tables, and even then there were many amusing mishaps of spilt coffee, tea, soup and gravy, causing much merriment in spite of our still serious situation.

The morning of the 7th was dark and gloomy. The wind blew more briskly for a few hours and another storm seemed near, but at noon the clouds began to break away and through the rifts broad streams of sunlight flashed, lighting up the waves with dazzling brightness. During the afternoon the sea continued going down and the showers of sunlight were cheering and reviving to all. The morning of the 8th was rainy and dark, but the rain soon ceased, and the sea had gone down to a moderate swell; the passengers came out on deck and seemed rejoiced to be once more apparently safe from danger. The little children at once began to run about, happy to be released from confinement and fear. September 9th came in with sunshine; the sea was almost calm; everybody came out or were carried out to enjoy the beautiful day; the children, true to childhood and innocence, made the

passengers glad with their bright faces and shouts. To add to the general joy the captain announced that the last bolt was in place and we would start in a few hours. A glad cheer went out over the waters, and all was life and joy where so long had been fear and sorrow. At half past nine a boom came from below, the signal bell rang and a glad, wild, shout went up. The engine started again and there seemed to be another lease of life; the children ran in wild glee, slapping their hands and shouting, "She's started! she's started! hurrah! hurrah!" and round and round they ran beyond all control, in fact no one wanted them controlled, for many a gray head was almost a child again. The young people began promenading and the older seated themselves in the bright sunlight, looking glad and happy.

I could but ask myself as the beautiful scene passed before me, *who* of all the hundred that were rejoicing over their deliverance *thought for once* of the brave engineers who had toiled day and night through all the hours of danger, repairing with unwearied arm, steady hand, sleepless eye and brave soul, the broken shaft? Alas, I feared but few. Too often the truly grand and brave are neglected or forgotten in this life, but in the life to come when justice is meted to all they will

wear crowns that will never fade. shaft broke eighty-eight hours,

After supper on the evening of the 9th life was deeply interesting in every part of the ship. The rebound from a feeling of terror and despair was sudden and wonderful. In the dining room small groups of from six to ten were gathered in cheerful conversation, music was heard over-head which had a more triumphant and loftier tone than ever before; there was softer, sweeter melody in the close of each rounded refrain. The children's voices were sweeter and their faces brighter as they discussed their picture books and toys. Among the emigrants there were alike, glad voices, glad songs and glad hearts, and *their* children breathed a higher and grander refrain for it came from hearts acquainted with pain and sorrow. To me, as I sat silently listening or slowly walking to and fro, the evidence of thankfulness and joy for our deliverance more than paid for all the peril, anxiety and privation we had undergone. All came through the wiser and better because of the sore trial of nerve and faith. The Christian was stronger; the unbeliever hung down his head with conscious shame for his cowardice in time of danger, and he had learned that death to him was plunging into darkness, while to Christians it was a step into light.

During all the many weary days and nights we were adrift, there were many amusing and ludicrous incidents constantly occurring that broke the sad monotony. Sometimes a gigantic passenger who tried to defy sea-sickness, the storm, God and man, would be sent sprawling on deck or cabin floor, or suddenly collapse in his defiance of death, and present such abject terror and despair that none could fail to be amused and disgusted. There are few situations that will show real Christianity in all of its brightness more than a wreck or storm at sea. The dark water has no terror for the Christian; death by drowning is painless and to him it is but a passing on and over to where there is no sea, no storm, and no more death, while the unbeliever shrinks back with horror from the dark gulf, where to him there is no light beyond. This makes the unbelievers all the more contemptible when their animal courage fails.

We were adrift after the main On the morning of the 11th a glad cry ran through the ship, "Sail aho! sail aho!" and sure enough, not far away the steamer Circassia was seen bearing down

to us in majestic style. It was a grand sight to see that huge ship rise and fall on the great swells of the ocean with signal flags flying in answer to our hail. Soon a boat was lowered and pulled away to the Circassia—the ships lying to. All eyes and all glasses on both ships were in active use. The Circassia was much surprised to meet us in mid-ocean when we should have been in New York. We were indeed glad to hear from the far off world again, and were gratified to know that our situation and safety could now be cabled to both worlds. At the end of an hour our boat returned to us loaded with needed supplies,

beef, pork, cheese, ice, &c., &c.

The ships then parted, the Circassia for Glasgow, we for New York, 1,800 miles away. The remainder of the trip was very pleasant. Music, games and conversation were much indulged in. The ship was put on low speed for safety and we did not reach New York until the 21st of the month. On the 22nd we landed and thus the voyage was ended without a single case of sickness or serious accident to any of the passengers. Few, if any, of those passengers will ever forget their voyage across the Atlantic in the Ethiopia.

ADDISON COFFIN.

IS IT A DUTY?

Man is the only result of God's Divine workmanship that can partly understand or appreciate the phenomena of His universe. He alone can comprehend an all Supreme Being to have control of worlds in their silent courses, that can shadow day-light with darkness, superintend the swelling of every forest bud, the growth of every herb, and the life of the smallest insect. 'Tis man that has a perception of the beautiful and harmonious, yet when we remember how ignorant we are concerning the things around and

above us, in which these two elements of the universe are so clearly displayed, is it not reasonable to ask ourselves—do we observe?

Revert with me to two great men who have spent their lives in becoming acquainted with the Natural World and delving into its unlocked storehouses of knowledge. Consider the eighteen years which the great German astronomer, Kepler, spent in watching the nightly wanderers of the vault above, without the aid of standard works on astronomy or the mod-

ern telescope, to bring his world into close proximity to others—simply with a mathematical intellect and the eyesight which God has given to nearly all his sons, the persevering observer established three laws upon which nearly all knowledge of the heavenly bodies since then acquired has been founded. Louis Agassiz needed only his naked sense of sight to change the ideas of humanity concerning our little planet's early history, for by noticing the parallel grooves upon his native rocks and their correspondence in direction to similar marks in other countries, he proved to the world that the greater part of our northern hemisphere was at one time locked in the embrace of an icy mantle. He needed no microscope to determine the exact species of a fish by a single scale. It is only an example of what a power that lies in every man may accomplish if that power is only cultivated. Compare mankind as a whole with the few of whom the above are representatives, and, we will have to admit that we do not use the means we have at our command to reveal the wonders that constantly surround us. For considering the enormous strides which a few observers have pushed the world, it would be centuries in advance of the present if each generation had fulfilled its duty.

Millions spend their lives on earth without ever receiving a single lesson from the flowers which grow and bloom beneath their feet. Year after year hides in the past, each spring bearing on its ebb a new world of insect life, yet how few persons, comparatively speaking, ever become acquainted with it or even know that it exists. How many can read the history of ages in the out-cropping strata of rock on the nearest hill-top, railroad cut or mountain gorge? How many can mark as the cause of the destroying avalanche an exception to one of nature's laws? or can see in the fury of the storm—law and order? What do the heavens reveal to the majority of mankind? Nothing. What announcement does the morning sun convey? From the poor an appealing voice answers—"more toil"; while from the gilded homes of luxury the rich sigh out their answer—"endless care and perplexity." The day is supplanted by the night, and humanity seeks its rest without knowing that one star differeth from another.

You say, however, that a great portion of the globe's inhabitants spend their lives in cities and that these do not have the opportunity of coming in close contact with the marvellous designs of God in nature, thus we cannot expect them to be familiar with its phenomena.

But pause! Where does man come closest to man? Where is the greatest everlasting and ultimate design of God? the one for which all others were made—where is this best observed and found in the greatest variety? It is in the village, town and crowded metropolis. Through their streets flow the ceaseless streams of humanity, each individual bearing characteristics peculiar to himself. If it is possible we find here a broader field for acute observation and a nobler source of living inspiration, than where silence wields her undisputed scepter over forest solitudes; yet how we misunderstand and misinterpret one another, and how few are true deinealtors of character.

Thus, seeing the position which man holds as a creation of God, and what a meagre understanding he has of himself and his environments, can we truly say that we are doing our duty? But why should we consider it a duty to closely observe those things that are diverse from our daily avocations in this busy life?

First, because when understood they become a source of genuine pleasure, a fountain of lasting enjoyment, and an ever open volume of useful knowledge to the human soul. Our life on this earth was intended by its author to be full of true enjoyment and it seems that we are under obligation to study

the objects most conducive to this end.

'Tis the many who have eyes and see not that exclaim: "This world's a wilderness of woe." But how infinitely nobler it is to agree with Whittier thus:—"I had far rather meet with these flowers in heaven than with the golden streets they speak of." And what the flowers were to the Quaker poet some part of God's universe should be to every man.

Secondly, we should consider it a duty to observe these things because it is our business and should be our supreme end to do the will of our Father. Life is not life unless spent for this end, and all success is a failure that does not tend toward perfect love in service. Even to attain to what commonly passes as success in any line of business, a man will study every detail that pertains to the securing of best results. Jay Gould could never have been so proficient in accumulating wealth if he had not completely understood even the minutest things concerning the manipulation and control of rail road and telegraph lines. Webster could never have delivered his great speeches if he had not mastered every branch of his subjects. The mechanic to make the best success exercises every possible effort to leave nothing unlearned that will aid in securing that success. Thus it is with every

avocation in life, to prevent what the world would deem a failure one must equip himself with the information that will aid him to succeed. Then how much more necessary it is that we do all in our power to make the greatest and eternal vocation of man a success in our author's just estimation. On this ground it is an imperative duty to observe and study the beauty, the order, and the laws in nature and in man, as well as to study the Inspired Word, for the reading of the former is a direct aid to the understanding of the latter if our wills are in harmonious co-operation with the will of God.

In the vegetable kingdom may be perceived the infinite beauty and purity of our Maker's thoughts; in the animal kingdom a grand development from the lowest forms of invertebrates to a form next in perfection to that of man, from

which we may learn something of the limitless development to which man himself may attain; in the physical structure of the human being we may catch a glimpse of the physician's infinite wisdom; in the control of the endless course of world's around our little sun and probably of the course of our whole solar system among others, we may see something of His infinite power.

As we are impressed with God's love to humanity by the story of the life, crucifixion, and resurrection of the Beloved Son, so we may be impressed with the attributes by observing his sublime creations around us, and may realize the feelings of the sweet singer of Israel when he exclaimed, "The heavens declare the glory of God and the firmament showeth his handiwork."

J. P. PARKER, '93.

INTERESTING LOCALITIES MENTIONED IN SHAKESPEARE'S RICHARD III.

When Lord Macaulay began the task of preparing his history of England his chief aim was to picture accurately the life and spirit of the times of which he wrote. In selecting material for his work he did not confine himself alone to the dry chronicles and rather

fanciful legends which then constituted the common stock of the English historian. He spent days and months rumaging among dusty pamphlets, examining records of old families, biographies of men who had not been called great in their time, works of poet-

ry, fiction and travel. From these heterogeneous elements he carefully selected those which were best suited to his purpose, touched and animated them by the power of his genius, and gave to the world the results of his labors in that magnificent work, "The History of England from the Accession of James the Second." His success was in large measure due to the fact that he realized to how great an extent the history of any people is comprehended in their literature.

Literature not only reflects the life of the age in which it is produced—the manners, customs, environment and characteristics of the people—but it also renders incalculable aid to the philosophical historian in determining the causes and effects of the great movements of the race, and oftentimes in clearing up obscurities that exist in the historic record. The great master, Carlyle, in his matchless work on the French Revolution, made an exhaustive treatment of that great movement in the most powerful and philosophical manner, yet there will never be a history that can explain more clearly the causes which led to that terrible conflict, or can ever depict more vividly the horrors which it entailed upon the French people, than that graphic pen-picture drawn by Charles Dickens in his "Tale of Two

Cities," a work itself based upon Carlyle's history, and written seventy years after the revolution. The internal history of Scotland, until comparatively recent times so unimportant that it had never been recorded by the historian, glows with romance and the brilliant delineation of noble character under the magic pen of Walter Scott, as he writes the "Tales of a Grandfather" and "The Lay of the Last Minstrel." Shakspeare's historical plays are even more happy in their illustrations of English life. His one unrivalled drama on the Wars of the Roses is Richard the Third. This play has for its basis that period of English history embraced between the years 1471 and 1485. Strangely enough, the important events of that time have been transmitted to us in a form so obscure that were it not for the side lights Shakspeare's great drama has thrown upon them, the contentions of the houses of York and Lancaster could never be nearly so well understood as they are to-day. The splendid genius of Shakspeare has taken the dead, dry skeleton of historic facts, and by its magic touch restored missing portions, clothed it with flesh, and infused into the whole a vigorous, throbbing life. Thus we might go on indefinitely, tracing this thread of double parts, noting the action and reaction of the

one upon the other from their earliest beginnings. Since, however, it is more particularly the purpose of this article to speak of the more important localities mentioned in Shakspeare's greatest historical drama, Richard the Third, we proceed without further remark to their consideration.

None of these localities are of less importance or interest now than they then were, and several of them, particularly those in London, have since become so noted that no traveler has *seen* London until their features are familiar to him.

In act I, scene II of this play, Anne, widow of Edward, Prince of Wales, lamenting the death of the Lancasterian king, Henry VI, says to the pall bearers:

Come now towards Chertsey with your holy load,
Taken from Paul's to be interred there.
And still, as you are weary of the weight,
Rest you whiles I lament King Henry's corse.

Chertsey monastery, or Chertsey Abbey as it then was, is a town on the Thames, nineteen miles south-west of London. The abbey buildings were destroyed over two centuries ago, and nothing but the ruin of the walls now remains. Here it is claimed King Henry VI was buried without either burial rites or the attendance of a priest. This, however, is questioned, and it seems quite certain that the usual rites were observed.

The "Paul's" mentioned in the same passage was the old St. Paul's Cathedral, and stood upon the same spot where the St. Paul's of to-day, in the very heart and densest tumult of London lifts its black dome up toward heaven's vault. When the foundations for the present cathedral were being laid in the year 1675, the workmen found relics of three different ages beneath the site of the church. It cannot be said with absolute certainty, but it was probably first built by Sebert, King of the East Angles, in the year 616. Since then it has been burned five times, thrice, tradition says, by fire from heaven. It attained its final significance when, in the 13th century it was a vista of Gothic arches, seven hundred feet in length. It was then the most magnificent piece of architecture in England. In this building the tyrant John, in the year 1213, acknowledged the supremacy of the pope. Here Wiclif was tried before Courtnay; here in 1401 William Sawtree, the first English martyr, was stripped of his priestly garments and sent to Smithfield to suffer death at the stake; here, more than a century later, Wolsey publicly burned a Protestant Bible; and here, too, it was that Dr. Shaw, spoken of in act III, suggested the king-ship of Richard with fatal consequences to himself. The majestic steeple,

graceful buttresses, various chapels and shrines filled with precious stones, and the number of tombs and monuments of illustrious men must have combined to produce a most magnificent effect, and to have given in interest to the building perhaps even more than that now felt in Westminster Abbey. But all its grandeur could not save it from the ravages of the terrible fire of 1605, when palaces and hovel perished alike.

The present cathedral was begun in 1675, under the oversight of the architect, Christopher Wren, and was completed thirty-five years later, at a cost of about \$4,000,000. It is five hundred feet in length, two hundred and fifty in breadth, and three hundred and sixty-five feet to the top of the cross. The most interesting portion of the church is the Crypt, where are gathered nearly all the remains of the tombs which were saved from old St. Paul's. The monuments recently erected are comparatively uninteresting. The tombs of Lord Nelson and the Duke of Wellington are in St. Paul's.

Perhaps the most interesting place to the tourist in all England is Westminster Abbey, a church for the living and the tomb of England's most illustrious dead. The same Sebert who first built St. Paul's, in the same year began the erection of Westminster church

on the Isle of Thorne, in the river Thames; but it was Edward the Confessor, the last of the old Saxon Kings, who, about the middle of the 11th century, began the erection of the present magnificent church. There are several pretty legends explaining his action, but time forbids that we shall mention them here. Certain it is, however, that Edward destroyed the old church and rebuilt it from the foundation. It was begun in 1049, and consecrated in 1065, eight days before the death of the founder. It was the first cruciform church erected in England, and was of immense size, covering the whole of the ground occupied by the present building. Henry III evidently did not appreciate the Confessor's style of architecture, for in 1245 he pulled down most of Edward's work, and devoted himself to the task of rebuilding. The work was gradually carried on by his descendants and by the abbots, for nearly three hundred years, and additions have since been made. The church in which Elizabeth and her youngest son took refuge, fearing the designs of Richard, belonged to the abbey, and the fact that it afforded shelter to them, as to others, from the turbulent passions of that time is proof of the reverence in which it was even then held by the English people, a feeling that has since grown to be so powerful that

Nelson, in the great battle of the Nile, as a last incentive to his wavering soldiers, cried, "Victory, or Westminster abbey!" It is not difficult to understand why the abbey has obtained such a hold upon the affections of the English people. The history of its altar is the history of the Church of England. All the history, tradition and legend of England is written here in the tombs of her noble dead. Since the time of William the Conqueror, who was the first to be crowned here, the coronations of English sovereigns have been solemnized within its walls. On the same spot the princes of the Tudors, Stuarts, of the houses of York, Lancaster and Hanover, have stood to receive the British crown. Side by side lie her kings, princes, scientists, poets, statesmen, orators, soldiers, philanthropists and men of letters, who have made her name illustrious and a synonym for power and fame throughout the civilized world. Here lie the bodies of Newton, Chatham, Watt, Pitt, Peel, the two Wesleys, Goldsmith, Byron, Macaulay, Spencer, Dickens, Chaucer, and hosts of others scarcely less illustrious. Shakspeare has a monument in the poet's corner, although he was buried and his remains still lie in Stratford. It is truly the "silent meeting place of the great dead of eight centuries—

the burial place of those of her sons whom, at different times of her taste and judgment, England has delighted to honor with sepulture in the great temple of silence and reconciliation, where the enmities of twenty generations lie buried."

The Guild Hall is another interesting place mentioned in this play. Here it was that Buckingham assembled the mayor and the most prominent citizens of London and urged the claims of Richard to the throne. It was then, as now, the town hall of London, the place of assembly for the various guilds of the city. It was built in 1411, but has since been altered considerably. It suffered little injury in the great fire, and had only to be re-roofed. It was used in 1546 for the trial of Anne Askew. Like other edifices of its time it has a crypt and Library. The latter contains a very valuable collection of books, old plays, ballads and pamphlets, relating to the history of London. There is also a museum connected with it which contains a valuable collection of interesting relics of Old London, and is open to the public daily.

One of the most interesting places in London is the Tower of London, the oldest fortress of the Norman Kings. Prince Edward, in Act III, scene I, inquires of Richard, "Did Cæsar build that

place, my lord?" to which Buckingham replies in the affirmative. This tradition was greatly strengthened by the lines of Gray,

"Ye towers of Julius, London's lasting shame,
With many a foul and midnight murder fed,"

but there are no existing buildings of earlier date than the White Tower, built by William the Conqueror, in 1078. At different intervals other towers and fortifications were added until it became an immense pile of buildings, alternately used as fortress, palace, and prison. Probably no other spot in England has been the scene of so much crime and foul murder. Up to the beginning of the eighteenth century with every succession of a new house, all the most prominent members of the defeated house were thrown into the Tower, for no other crime than that royal blood pulsed through their veins; and they rarely came forth except to meet their fates at the block. Scarcely a generation passed that some member of the royal family, either from the hate of some other house, or from a hostile faction in his own, did not, to his sorrow, make the acquaintance of the Tower. In the Wakefield Tower are at present kept the regalia, the magnificent gold plate used at coronation banquets, and the crown jewels. It was formerly used as a record office. This,

with the armories, is the chief object of interest about the Tower as we find it to-day—a vast memorial of crime and oppression, the incarnation, as it were, of the baser passions of those times, as St. Paul's and Westminster are of what was highest and best.

The last situation mentioned in the play that will engage the attention of the reader is Bosworth Field, where the victory of the Lancastrian party ended the Wars of the Roses. Richard's reign was far from peaceful, and was of short duration. Henry Tudor, Earl of Richmond, and afterwards King Henry VII, landed in England and marched on London. Richard advanced to meet him, and they met at Bosworth Field. This is the place, where, on the night before the battle, Shakspeare represents the ghosts of Richard's victims as approaching and standing between his tent and Richmond's. They curse Richard and trouble him in his sleep, but pray success for Richmond. The battle was fought on a moor, near the present village of Bosworth, in Leicestershire, and on an eminence near by Lord Stanly pronounced Richmond king of England.

From necessity I have given only a brief outline of the interesting points connected with these localities. Each possesses an interest peculiar to itself, an interest which becomes doubly intensified

when we consider their relation to the plot and action of the play. Such a relation may not seem to us so important until we reflect with how great interest some localities have been invested because of their relation to some product of man's genius, whether that product be literature or other branch of the Fine Arts. Kenilworth Castle is known to the world through Scott's famous novel; the Sistine Chapel in the Vatican is famous because of the adorning frescoes left there by Michael Angelo; and Egypt stays our attention through the mystery

of her pyramids, mute witnesses of fallen dynasties. Shakspeare's great drama has given no such intense interest to the places of which we have been speaking, yet each is worthy of our careful study, because such study will both beget an increased interest in these dramas, and consequently we can study them more intelligently; and will give to us an acquaintance with much that is important and instructive in the history of the internal development of England.

E. M. WILSON, '92.

SCANDALS.

Scandal is no respecter of persons; neither is it a respecter of nations. No nation has ever as yet existed without, at some time in its history, being debased by this great curse. Scandal is the one word that is now ringing in the ears of all Europe. Its deadly hand has shaken strong governments until their very foundations quake and tremble to-day. When the American civilization was formed the influence of scandal grew up with it and we have but to become acquainted with the facts of current history to know that day after day the most surprising and cowardly scandals

are being unearthed and exposed in free America—the grand result of all past experiments.

But the most deplorable fact connected with these scandals is that men who stood at the helm of state and wielded the affairs of government in many cases—men who were thought to be honest and to have had enough character and boldness and conscience to control their own actions—have been the men most prominently implicated.

Italy, the land of ancient literature and culture, has about reached the last stage of financial ruin. She started on her down-

ward course hundreds of years ago and the truth of the matter is that scandal after scandal has followed her up even to the present time. Thus we behold the country which at one time bid fair to enlighten the whole world slowly but surely dying the death of nations, all because the dark clouds of scandal hang over her.

Germany, the native country of Göethe and Bismark, is to-day trying to cover up and suppress a scandal which, if fully known, would be appalling in its magnitude, and all this has happened because some of her public men have betrayed their trusts.

France is now lying in a state of humility because her most prominent men in political life have become so greedy and selfish as to rob the government, and to-day DeLesseps and Eifel—men formerly loved and honored by their countrymen—stand with blackened characters—*guilty of crime*.

Scandals in America are probably of not such magnitude, but they would appear a great deal worse than they do if it was not for the great skill of the perpetrators in covering them up.

Who will say that scandals have not been connected with many of

the legislatures which have convened in a large number of the States during the three months just past? The very last place scandals should find their origin—in legislative halls—is just where half of them begin.

It is useless to speak of the scandals in our great cities, such as New York and Brooklyn, for they are growing so common and men of such "high character" are connected with them that they are almost looked upon as being all right.

Need we pursue the theme? Only far enough to say that there is very little encouragement for an honest man to enter public life at present because of the degrading influences which the money powers have over individuals.

How many men there are in public office to-day whom we look upon as being men of *character* when they are in reality only men of *reputation*. Character is what the men of the country need and then the "one thing needful" for a happy and prosperous nation will be supplied. We have had enough object lessons in scandals to last us a thousand years and the time has come for honesty to reign supreme.

C. F. T.

THE HENRY CLAY ENTERTAINMENT.

The first day of April dawned bright and clear, and never perhaps were hearts more thankful for beautiful weather than were the members of the Henry Clay Society on this day. One by one during the day visitors came in to attend the fifth Annual Entertainment of the Henry Clay Society until near the appointed hour the campus and halls seemed almost as full of visitors as on Commencement Day. The ringing of the bell summoned the crowd to King Hall, and at 8 P. M. the president, Chas. F. Tomlinson, opened the entertainment with a few words of welcome given in his usual pointed, pleasant and humorous style. The first exercise was an oration by James P. Parker, entitled, "Is It a Duty." It was quite original and showed much careful thought and preparation. This was followed by a declamation, "Peter Sorghum In Love," given by J. O'Neill Ragsdale. The speaker fitted himself to the occasion well and his tones were so much in keeping with the sentiment that it seemed almost a personal experience. J. M. Woodward favored the audience with a solo, "The Midshipmite," which was well rendered. A discussion upon the subject, "Resolved that the United States Should Annex the Hawai-

ian Islands," was delivered by Elbert S. White on the affirmative, and Joseph E. Blair on the negative. The speeches were animated and interesting so much that the speakers seemed to be giving their own convictions. "The April Fool" was the name of a paper read by Oscar P. Moffit. It was very original, and if "brevity is the soul of wit" surely *that* production was wit. Suffice it to say that it was very expressive of the writer's own peculiar style. The second oration delivered by Chas. F. Tomlinson was very good, and we were glad to have the memory of the worthy "James Iredell" revived, and the history of one of North Carolina's first great men presented in such an attractive manner. The last exercise was a play entitled, "A Dream of the Centuries." It was a chronological review of the most important events in American History represented by some of the most important personages connected with each, and directed by the magic power of the Muse of History. This was one of the most brilliant plays ever given at our College. This article would not be complete without saying that the stage, over which hung an ivy bordered portrait of Henry Clay was handsomely decorated in a garnet effect. Thus, the evening passed away very pleasantly—a feast to the eyes and to the mind.

(REPORTED).

The Guilford Collegian.

PUBLISHED MONTHLY BY THE
LITERARY SOCIETIES
OF GUILFORD COLLEGE

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year. . . . \$1.00
Club rates: Six copies. 5.00
Single copies.10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

APRIL, 1893

Perhaps there is nothing that will so increase the respect of teachers for students as implicit obedience on the part of the latter in the little things required of them. It seems an easy matter sometimes to fall into the way of doing according to pleasure, obeying the rules as little as policy will allow. It is to be presumed, however, that a faculty such as perhaps all of our colleges have would not impose upon students, but would make only such rules as were entirely necessary, thus making school life as little binding as possible. When this is the case

it certainly does not show any manliness or womanliness to disregard the smallest things. Every student everywhere knows what the little requirements are, and knows, if he does not realize to some extent, that the reward of obeying them is many fold. To the teachers obedience gives pleasure and confidence. To the doer is a tenderer conscience, a stronger character and a life that by example preaches righteousness, and helps others to have a higher conception of right, and to follow it out. Surely all this is to be desired, and is well worth any little self-sacrifice there may be to attain to such a standard of living.

Seasons of despondency will come to most of us. At such times there is a great tendency to lay the blame on others; nature itself seems to be cheerless; and everything appears to go wrong. The cause, however, lies in ourselves. The repelling visage which greets us from everybody, and the ugly appearance which everything presents to the eye, are only reflections of the gloomy and disagreeable spirit within us. The life which God gave to be spent in happiness and sunshine is kept confined by a wilful refusal to let in the cheering light. Why this folly? If things do not always go according to our wish-

es, we can find plenty of causes to keep us hopeful. Long faces are no cure for disappointment, but rather make it worse. It is characteristic of a noble person to meet all things with the determination of making the most out of them, let come what may, and if his expectations are not fulfilled he sets about to recover himself without letting the feeling of disheartenment once gain an entrance. Not only do we bring great injury upon ourselves by suffering low-spiritedness to creep upon us, but we fail to exert upon our fellow-beings the influence that springs from a constantly happy life. As students, we are not free from this melancholy disposition. We have difficulties peculiar to our situation and hence can sympathize with each the more readily. The best way to make another cheerful is to be cheerful ourselves. Then let us present our best selves at all times. If despondency would settle upon us, let us forget ourselves for a while and get out into the pure air and the bright sunshine, and catch up a song of mirth and joy from the beautiful and lively scenes of nature all around us. Life is too short to be spent in needless sorrowing.

The Young Peoples' Society of Christian Endeavor, first organized about twelve years ago, has had a remarkable growth until it

encircles the world, and its membership reaches among the millions. There are two great blessings, especially, to be derived from this work. One is to bring souls into a nearer relation with God and the other the systematic way of enlarging the labor in the fields of the Lord.

These societies, generally, are not independent, but belong to churches as a kind of gateway and training school for the young—equipping them that they may be competent to take up the work of the church when the mantle shall fall upon them. But not only are these societies advantageous to churches but are most helpful in college life. They serve to bind the young into closer fellowship as Christian workers, to accomplish that which, though easy by combined effort might be very hard single handed, to encourage systematic giving of that which is the Lord's, to influence others to take up the work, and to be a centre where there may be an exchange of experiences and ideas for carrying on work. In short, it is an organization that is another step toward the reduction of the sum of human sin and consequent misery and the upbuilding of men and women.

Although at our College there is a Young Men's Christian Association and a Young Women's Christian Temperance Union, yet the Christian Endeavor has its place and reaches some that the other organizations do not. Although only about two years since the work was begun it has been a means of great strength to many and its influence has been

of the character that lives after this life.

The mind, like the body, becomes vigorous, to a great extent, according to the food on which it is sustained. Hence what to read and study is a question which greatly concerns us. Favored as we are with such variety and abundance of literature, we cannot be justified in refusing to employ the means which tend to the highest mental culture. The source from which to select our reading matter being so abundant, great care should be taken in making this choice. The writings of certain authors readily commend themselves. Some works give warning at first appearance of evil within. To draw a distinct line of division in this particular would be difficult. However, it is safe to assert that whatever tends to lift the thoughts upward and raise the intellect to a higher sense of truth and virtue is worthy to be read by all; any book which produces an opposite result should not be trifled with. One of the most powerful agencies for advancing the cause of evil among us is the corrupt literature afloat in our land. Many minds are starving to-day from lack of proper mental food. A vast host of our young people are led into evil through the influence of reading matter, the least touch of which would defile even the purest characters. Reading a short story or book of the baser character may seem to be a very small thing, but every such act helps to soften the brain and render it unfit for anything good. We surely cannot afford to view this matter lightly.

PERSONALS.

- ✓ ^{art.lett.} B. B. Walker is attending school at Elon College.
- ✓ Will Pickard is clerking in a dry goods store at Ramseur.
- ✓ Oliver Newlin is now a student at Thompson's School in Siler City.
- ✓ Ed. Worth has the position of superintendent of a cotton mill at Gaffney's, South Carolina.
- ✓ Oscar E. Wilson now travels in the interest of the Keeley Institute of Greensboro, N. C.
- ✓ Pattie A. Newlin is clerking in the dry goods establishment of M. J. Wrenn, of High Point.
- ✓ ^{Dr. Edw.} Conductor Stagg, whose run is between Winston and Greensboro, was a student here in 1872-'73.
- ✓ James B. Duke is now in New York City where he holds the position as President of the American Tobacco Company.
- ✓ Job. Allen, '51, lives near Snow Camp, N. C., where he spends his declining years in the midst of plenty and happiness.
- ✓ Isaac Stanley, who was here in 1849-'50-'51, is a prosperous farmer of Southern Guilford. He has for some years been a patron of this school, thereby showing his loyalty to and confidence in New Garden.

✓ Lola Stanley, '89, is meeting with success as principal of a school at Elmore, near Laurinburg, in Richmond county.

✓ Rebecca Saunders Ogburn, a student here many years ago, has a pleasant home near Summerfield, in Guilford county.

✓ Caroline Donnell Roberts, who was here in 1849, now lives at Kernersville, where her husband, Calvin Roberts, is a well to do merchant.

✓ James, Lewis and Lizzie Hoge, all of whom were once students at this place have gone with their parents to Colton, St. Mary's county, Md., where they will reside.

✓ Guilford was glad to receive recently a photo of Mary Harris for the College Album. This cultured woman was once a student and teacher here and is now librarian at Earlham College.

✓ Judith Mendenhall has recently left her Greensboro home, where she has lived for many years, and has removed to the old Mendenhall homestead at Jamestown where she will live with her aged sister, Minerva Mendenhall.

✓ On the 16th of March, in Greensboro, E. B. Hodgkin and Rodema Hockett, both former students of this place, were married by Rev. Jas. R. Jones. The COLLEGIAN wishes them a long and happy married life.

✓ Mary A. Dixon, a student here in the seventies, is now engaged in teaching. She and her husband, Prof. Zeno H. Dixon, who was a member of our Faculty for a year, have charge of the Yadkinville High School in Yadkin county, N. C.

✓ Mary Starbuck Wheeler, known to students in the early fifties as Mollie Starbuck, died on February 27th. She had lived an unassuming but earnest Christian life and died in the happiness of simple trust. She leaves a husband and two sons, with all of whom we sympathize.

✓ Alice Carr King, of Archdale, has recently returned from a visit to Philadelphia to Sarah Scull, widow of the late Edward Scull, both benefactors of this institution. While away she called at Bryn Mawr College to see Julia S. White, a former teacher at this institution, and Virginia Ragsdale, a late student, and was very much pleased with the surroundings.

✓ Adaline Swaim Taylor, '51, has for a number of years lived in the vicinity of N. G. B. S.—a quiet and pious woman. Her children have nearly all attended this school and have gone from the maternal roof to try the realities of life. Only two remain to cheer the mother in her feeble age. Notwithstanding her ill health bodily she is still strong in faith and love and happiness.

✓ Another student of N. G. B. S. has entered the ranks of those who march by twos. Samila Cox of Edgar, Randolph Co., was married on April 5th, to Nathan H. Farlow. The COLLEGIAN extends best wishes.

✓ Shube G. Hodgin, a former student of Guilford College is now senior salesman at Brown's Clothing House, Greensboro.

✓ Hannah Anderson Copeland, '49-'50, lives near Rich Square, in Northampton county. For nearly two years she has been suffering as a cripple, but notwithstanding this is lively and pleasant as of old.

✓ W. E. Farlow has recently gone to Wilmington, Del., where he will engage in some kind of work in a belt factory.

✓ It was with a feeling of sadness that we learned of the death of Elva Overman, of Goldsboro. She was in attendance here in '89-'90, and endeared herself to many by her frank and lively manner. Since leaving school she has been much afflicted, at times suffering terribly, but *always* patiently. She peacefully breathed her last on March 10th. Only our Heavenly Father knows *why* one so young and promising must be taken from this life, but this we do know, that God knows best. To the sorrowing relatives we would say you are not alone in your grief.

LOCALS.

April showers are April greetings.

Prep: What is a dumb bell—a bell without a clapper?

For fresh and salted yarns call on Wiley and Carrell.

John D. Pannill spent Easter at his home in Reidsville.

April Fool's day somewhat broke the monotony of things.

The Trustees met on April 4th. The attendance was quite large.

A number of new students entered college at the middle of the term.

Prof. Root attended the Sabbath School Conference recently held in Durham.

All of our representatives from Winston-Salem returned to their homes to spend Easter.

Two new tennis courts have recently been completed — one each for the boys and girls.

The Botany class of '93 has already commenced its "deep incisions" among the flowers.

It has been definitely decided that all the graduates shall speak on Commencement day.

We were glad to have with us for a few days in March, Laura Davidson, a graduate of the Boarding school in '88.

Prof. E. C. Perisho delivered the address at the close of Marion Chilton's school at Westfield.

"Mid-term examinations" is the leading news item since our last issue. How pleasant to think of them as past!

Lindley and Petty washed their faces for the last time a few days ago and threw their wash stand out the window.

Wm. H. Coffin, a man well known in this vicinity, has been spending several days here with friends and acquaintances.

The Base Ball club has not been organized as yet this term, and very little interest seems to be taken in the game.

If there is not a revolution soon in the water supply and bathing facilities at Archdale, somebody is going to hear something drop.

The latest addition to our Museum is a Caswell county beaver. It has been mounted in an almost perfect manner by our Taxidermist.

Prof Root has recently organized an interesting Bible class for members of the Y. M. C. A. The class meets every Sunday afternoon.

On the evening of April 3d an interesting Missionary meeting was held at Founders' Hall—this taking the place of the regular prayer meeting.

The Y. M. C. A. sent a good delegation to the State Convention held at Winston April 6-9. A full report of the Convention will appear in next issue.

The Seniors have asked the Faculty that a Baccalaureate sermon be preached this year, and we understand that the request has been granted.

We were pleased to see Chas. L. VanNoppen with us recently. He also brought out a hack "chuck full" of Greensboro girls on the evening of the first.

Addison Coffin started for his home in Indiana on April 4th. He will probably return in May and superintend some excursion parties to the Western states.

Addison Coffin received a letter a few days ago which was mailed to him over a year ago and followed behind him in his entire trip through Europe and Palestine.

The ground about the Y. M. C. A. Hall has recently been leveled up and sown in grass. This is a great improvement and we shall soon have a beautiful lawn in front of the building.

We regret that Mary M. Petty has been compelled to give up her duties as teacher for the present, on account of ill health. The COLLEGIAN wishes her a speedy recovery and an early return to the college.

Prof. F. S. Blair has been at the College for several days.

Read the advertisement of Brown's Clothing House in this issue of the COLLEGIAN. Shube G. Hodgins and W. L. Cranford are both with this popular house.

Dr. Creecy, who is well-known throughout the State, has been secured to deliver the Annual Address before the Societies on the evening of May 31st.

We note much improvement on the campus this spring, and by Commencement the College will be surrounded by one green paradise.

Eula L. Dixon, Emma E. Stanley and Mary H. Arnold represented the Y. W. C. T. U. at the Y. M. C. A. Convention at Winston.

The Class of '93 has selected a very handsome design for Commencement invitations. They will be sent out about the first of May.

Earnest Thacker, a graduate of Davidson College, paid the college a visit some weeks ago and delivered an interesting address before the students on the subject of "Calls to the Ministry."

The gymnasium in the Y. M. C. A. Hall has at last been started with a horizontal bar, parallel bars, Indian clubs, rings, etc. Other additions will be made as soon as practicable.

The Seniors were granted a week's vacation beginning on April 10th, and at the same time the oration machine began to get up steam—puff and blow, and finally *grind*.

About twenty charming young ladies from the State Normal attended the Clay Entertainment. We are unable to give their names but whoever they were we hope they will come again and bring the rest along with them. "We will meet them at the gates" with "outstretched hearts."

Annie Petty, previous to her departure to South Carolina, where she goes to accept a position, gave a reception to her classmates—the Juniors—at her home in Greensboro on the evening of April 5th. The occasion was a most enjoyable one and greatly appreciated by those who attended.

Without doubt the most important event since the Inauguration was the JUNIOR TREE PLANTING which occurred on the night of April 1st at 11 o'clock. It is understood that the exercises were quite similar to a funeral service. This is one of the "new" customs the Juniors have gotten up.

We were glad to see the following alumni present at the Clay Entertainment: A. E. Alexander, John Benbow, Geo. W. Wilson, Lollie D. Worth, Edna Farlow,

Walter W. Mendenhall, W. J. Thompson and Genevieve Mendenhall. David White, Jr., was also at the college on the day following.

We were pleased to see the following visitors at the college on April 1st: A. E. Blair, J. B. White, A. N. Perkins, Jephtha Parker, Dr. Burton, Luella Anderson, Mrs. W. J. Armfield, Mrs. Allen Tomlinson, ——— Moffit, Irma Mendenhall, Ida Shaver, Sankie Gilbert, Oliver Newlin, Mrs. Isaac Stanley, Amos Kersey, Barney Jennett, A. R. Hammer, Henry Donald, J. Thos. Matthews, D. H. Blair, W. E. Woody, E. C. Blair and brother, N. D. Andrews and John Sharp.

EASTER MONDAY.

Easter Monday was one of those days which was of such a character as to cause the heart of every student to throb alternately with hope and anxiety. It was a holiday at the college, but April showers cared nothing for a holiday and thus a conflict arose.

All had been expecting to take a trip to the Battle Ground on this day, under the guidance of Addison Coffin, and when the sun finally came out toward noon, it was definitely decided to make the start.

The walk to the Battle Ground, about four miles distant, was a

pleasant one. Some of the couples, who doubtless had but a limited supply of subjects to talk about, arrived early on the historic spot, while others—choosing to take periodic rests by the wayside—arrived quite late in the afternoon, but in ample time to receive a cordial greeting from the genial Judge Schenck and to get a pleasant ride on the lake. Much of the time was spent in looking through the valuable museum and viewing the various monuments and mementoes scattered over the grounds. The pure water from the three beautiful springs was refreshing, and the springs themselves seemed to inspire and animate those who lingered about them.

At 5:30 p. m. supper was prepared in the large pavillion, and while the collation was in progress the April showers which had made things lively during the day were transformed into an April tempest. This was the closing scene of the day and while it was still in progress the homeward journey was begun—wagons being provided for the girls, while most of the boys went on foot through the slush.

In spite of the weather and all other attendant perplexities, every one seemed to have heartily enjoyed the experiences of the day.

EXCHANGES.

The Silver and Gold is the best of our weekly exchanges and always arrives on time.

The contents of *The Butler Collegian* show care and study. The editorial and exchange departments are admirably conducted.

The Southern Educator furnishes valuable information upon teaching and the manner of conducting a recitation systematically.

The College Visitor publishes an article on "Common Errors in the Use of English," the careful reading of which would be of untold benefit to those who wish to speak correctly and to make a wise choice of words.

The Penn Chronicle contains a biographical sketch of that eminent divine and pulpit orator, Philips Brooks, showing the sincerity of his purpose, the simplicity and purity of his life, and the grandeur of his character.

The Tennessee University Student contains some valuable thoughts upon "Shakespeare as an Actor," showing the magic power and great ability of the man who stands preeminent among dramatic writers.

The University Magazine for February has been received. Its contents as usual are very good.

A vivid description of "Bath," the oldest town in the State, and the home of the desperado Edward Teach, is very interesting.

The Reveille, in a series of articles on "The Southern Pleiad," gives us an idea of the eminent literary ability of Southern writers, and suggests that with such talent the South should hold a more commanding position in the great world of letters.

We welcome with pleasure *The Hamilton College Monthly* into our literary circle. In the perusal of its columns the reader finds much of interest. "The Historic Memoirs of Holyrood," "Richard I," "Natty Bumppo," "Alexander Pope," "The Way-Side Inn," "The Sage of Menlo Park," and "The Gypsies in Guy Mannering" are titles of fair productions.

In the February issue of *The Oak Leaf* the character and service of two eminent American Statesmen is ably discussed. The voice and council of one, so ardent in the nation's service, has ceased to be heard. The other has recently received the highest honor that is in the power of the American people to bestow, and stands as the chief magistrate of this nation.

We have before us *The Wake Forest Student* for February. It is an unusually good number.

"The Theft of Thought," "The Nation's Safe-guard," "Thomas Nelson Page on the Old South," and "The Annexation of the Hawaiian Islands" are the titles of some of the articles which are well treated, reflecting credit upon the writers.

The Emory Phoenix published at Emory College, Oxford, Ga., is a bright and attractive college paper. Many of its articles are spicy and show unmistakable marks of literary ability.

The March number is quite voluminous, the entire paper being given to the exercises performed on class day of the class of '93.

The Roanake Collegian for March tells of the condition of that institution at the close of the war, and how it was liberated from debt, how new buildings were erected, and the necessary equipments provided by the generosity of its many friends. The manners, customs and language of the Japanese is clearly described in an article on "How I Study Japanese."

The Carolinian for this month has arrived on time with many changes since the last issue. A new board of officers has been elected, and the journal has put on a new dress of a golden hue—a decided improvement.

The table of contents is full; beginning with the title of quite an exciting and romantic story on

"Katerina," while the article on "Electricity" is very instructive. "A Murrain Among Scape Goats" is a creditable production, showing depth of thought and careful study.

Y. M. C. A.

Interest in the religious organizations connected with our College has been increased in consequence of the wonderful season of refreshing with which the Lord has lately visited us. For a long time the need of such a revival has been felt in our midst. Christian students and others interested in the college have realized the gracious result of their prayers and labors. The work was begun under the earnest efforts of W. R. Gales, who was with us for a few days, having come, it seems, at the proper time to set in motion the energy which lay dormant in not a few of our pupils. After his departure the work continued, nor had the interest abated when the series of services closed after a blessed season of ten days. Faculty and students were active throughout the meeting. The attendance of the unconverted and the general character of the services showed far more than ordinary interest in such work.

As a result, about forty persons were brought to Christ, leaving only a few of the pupils without hope of salvation. With this in-

crease in number and with such a renewal of spiritual strength in the older members. The Christian body of students has cause for encouragement to press on in a greater field of labor. Each person will be wonderfully sustained by association with so many godly lives. The right application of these lives means a higher plane of religion among us and a greater sphere of usefulness for the school. Apparent cause for discouragement may follow, but the point is to hold the position already gained and daily press on toward something higher.

A much needed gymnasium is being equipped in our Y. M. C. A. hall. In a short time we hope to offer to the young men greater inducements in this line of culture. The association needs to work on as broad basis as possible. The college association, in particular, should help its members to build themselves up mentally, morally and physically. It must present itself to the young men in such a light as to convince them of its value to them.

Spiritual growth is, of course, the prime object of the Y. M. C. A., but we cannot properly develop this one power at the expense of others which are essential aids to its progress. Prayer-meeting and religious testimonies alone will

not suffice for the advancement of the association.

Let the gymnasium, the reading-room, and every suitable means that is available be used to enliven and further the cause. We want a full, well-rounded Christianity.

One great secret of success in the Y. M. C. A. lies in committee work. We cannot work without system. Each member should know definitely what to do, and should be assigned to that sphere in which he can best apply his energy. If the work is divided among the members, each one will feel a greater interest and responsibility, and the amount of work accomplished will be much greater than otherwise. A great deal of labor in the world is lost for the want of being properly planned and applied. An important duty of the Y. M. C. A. president is to see that the work is wisely divided among his fellow-laborers. This requires tact on his part, but he must have his forces duly arranged if he would make true success of the work.

F. W. G.

The regular business meetings of the Y. M. C. A. are held on the third Wednesday of each month at 7 P. M. Members should not forget this.

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THE GUILFORD COLLEGIAN.

VOL. V.

MAY, 1893.

No. 8.

ODE IV.—HORACE.

TO LUCIUS SESTIUS.

"Solvitur acris hiems."

By spring and zephyr's gladsome sway
Unloosed, stern winter hastes away.
Again the vessel tempts the sea;
The herds again bound o'er the lea;
His ingle-nook the hind forsakes,
And frosts no longer bleach the brakes.
Beneath the moon, o'er grassy meads
The sprightly dance soft Venus leads;
And linked the Nymphs' and Graces' train
With foot alternate beats the plain;
While Mulciber with kindling fires
The Cyclops' toilsome forge inspires,
Now round the brow be myrtle twined
In verdant braid; now chaplets bind
Of flowers, from earth's freed bosom thrown;
The sacrifice now lead to Faun,
Lambkin or kid, which'er he claim,
In grove deep—hallowed with his name.
Pale Death knocks with impartial foot
At prince's hall and peasant's hut;
Warned, Sestius, by life's brief amount
Forbear on distant bliss to count.
Soon, soon to realms of night away,
Hurr'ed where fabled spectres play,

Thou shalt, 'neath Pluto's shadowy doom,—
 Thyself a shadow,—thither come,
 No more shall dice allot to thee
 The banquets jovial sovereignty;
 Nor Chloe more shalt thou admire
 The Virgin's pride, the youth's desire.

—*Translated from the Latin.*

GÖETHE'S CHILDHOOD AND YOUTH.

BY LOUISE COFFIN JONES.

In reading the autobiography of Gœthe one is impressed by the fact that his development was favored by the surroundings and circumstances of his early life. For him there were no chilling blasts of poverty, no bitter discouragements, no long stretches of time when he had to struggle for merely physical existence without being able to make any advance in the intellectual life.

Compare his life with that of Robert Burns, whose very successes were tragic, because they inspired hopes that were never to be realized; which encouraged ambition, only to thwart it finally and utterly.

Or to pass from the realm of poetry to that of music, compare his lot with that of Mozart, who was a genius of the highest order, but unable to cope with the hard, practical realities of life, and who

after a few years of unequal struggle, died in the early prime of manhood and was buried in a pauper's grave.

But Gœthe, from birth, through his long life, to his death, breathed an atmosphere that was congenial to harmonious development; he unfolded faculty after faculty, power after power, as a tree in the right soil and air unfolds bud and flower and produces fruit.

"No chill penury repressed *his* noble rage,
 Nor froze the genial current of *his* soul."

He was born August 28, 1749, at Frankfort-on-the-Main.

His grandfather was chief judge or magistrate of the town, a man of much influence and highly respected. His father was a gentleman of independent fortune who had studied and traveled much, and was a collector of rare editions of his favorite authors,

of drawings, engravings, and other works of art. His mother was a woman of excellent judgment and good mind, well educated for her day, but without any pronounced turn, either literary or artistic. She was a typical German housewife, who administered in her little realm with careful oversight and bustling industry. In her large house, cleanliness, order and comfort reigned; everything was done at the right time and in the right way, and her servants were forbidden gossip.

From some other source than his mother did the little Wolfgang inherit his tendency to romantic dreams, his faculty for improvising long stories, his love for legends. He liked to visit the places in his native town which had been famous in history, to watch the boats unloading on the river, to wander through the streets seeing the buying and selling. But he says:

"I always flew past the meat-stalls, narrow and disgusting as they were, in perfect horror." The delicate æsthetic sense which came to full development in the man was absolutely alive in the sensitive child.

No pains were spared in his education. He was taught music, and drawing and painting; he had teachers in English, French, Italian and Greek. Of his own accord he took up Hebrew and studied under a Rabbi until he

could read the Old Testament in the original, which he did with enthusiasm, poring over the scenes of Oriental life which it opened before him and recognizing the dramatic effect.

He early became familiar with the theatre, with actors and actresses, and wrote a play for the stage.

He excelled in horse-back riding, was a graceful dancer, a skillful fencer and an expert swimmer.

He wrote long poems which his father carefully bound, but which the poet himself subsequently destroyed. At church he took rapid notes of the sermons which he afterward transcribed in full. Besides all this he found time to develop under his grand-father's instruction a love for gardening; he and his sister took an interest in raising silk worms; he learned to clean and restore old engravings; he made a collection of coats-of-arms.

Yet there seems to have been no undue crowding, no forcing of his growth. His development went on naturally, "unhasting, unresting." He came in contact with all classes of people. He says: "My father had early accustomed me to manage for him his little affairs of business. In this way I gained access to all of the workshops; and as it was natural to me to enter into the

condition of others, to feel every species of human existence and sympathize in it with pleasure, these commissions were to me the occasion of many delightful hours."

He studied law; he read history; he was deeply interested in the politics of his times. He touched existence at many angles—he "came and went and sipped the foam of many lives." Some of us whose vision is limited to a narrow range of topics, seem, when compared to this world-citizen, little more than Caspar Hauser in his cell; and our feeble efforts and ambitions the "blind misgivings of a creature moving about in a world not realized."

But it is said that the most perfect crystal has a flaw when closely scrutinized, and it seems to us that the flaw in Gœthe's character was—not an intellectual, but a moral one. He accepted all things that afforded him pleasure as his by sovereign right, regardless of the consequence to others.

Thus Gretchen, his first love, was quickly succeeded by Anna, who in turn gave place to Lucinda. Frederika, the daughter of a country parson, whom Gœthe compared to the Vicar of Wakefield, was the next recipient of his fickle affections. She was a beautiful character, fresh as a wild flower, and attracts our interest and sympathy more than any of the others.

But she is cast aside like the rest, and her place is succeeded by Lilli, to whom the poet is formally betrothed; the engagement however is soon broken off. These various affairs of the heart extend over the time of the poet's study at the University of Leipzig, an interval spent at home in recovery from his sickness, his attendance at Strasburg and a journey into Switzerland. Various shorter journeys, up and down the Rhine, and through other parts of Germany gave constant variety and change, and he was always meeting with noted men, particularly authors, with whom he formed friendships.

He seems to have had an eager desire for knowledge, and to have laid the foundation at this period of that thorough and universal culture which distinguished his riper manhood, yet he was not what is called now-a-days a "grind." He says of himself, "Patient industry was not my talent, for nothing gave me pleasure except what came to me at once."

When he perceived any weakness or nervousness in himself he cured himself by heroic treatment. Thus, he says, he had a fear of high places, of loud noises and of repulsive objects. To overcome the first he frequently ascended the spire of the Strasburg cathedral; for the second he forced him-

self to stand near cannon at the time of their being fired, until he grew accustomed to the reports; and for the third he attended the clinics until he became indifferent to the objects seen there.

He seems to have had a sincere attachment for his only sister, and his love for his mother was unfeigned, but his father is not depicted in an amiable light, and there was evidently little congeniality between them.

Up to the time at which we take leave of him, he had written

"The Sorrows of Werther," "Egmont" and smaller productions.

One epoch of his life is closed; before him stretches the triumphant career of his riper manhood. He is on the point of starting to Weimar; already plans for Faust are maturing in his brain. The "storm and stress" period of his life is over; fruitful years stretch before him to be closed by

"An old age serene and bright
As is Lapland night."

Reno, Nevada.

A NEGATIVE VIEW OF HAWAIIAN ANNEXATION.

The history of the downfall of nations is read in the records of their conquests.

Invariably the greed for extended territory has been the cause which has effected the ruin of the once proud civilizations of the Orient.

Had Persia not lost sight of her home interests in her intoxicated desire for new territory, the glory of Xerxes would not have been lost at the pass of Thermopylæ. Had the prince of young generals contented himself with the upbuilding of his own empire, Alexander would not have perished amid the ruins of Babylon.

Had the brilliant Emperor of France controlled his ambition for

extended territory, Napoleon would never have met his Waterloo.

The founders of our government—wisely profiting by the lesson of the downfall of other nations brought to ruin through their love of avarice—established for us a policy entirely different from that of former nations. This principle as set forth by the Declaration of Independence and in our Constitution is one not of war, but of peace; not of national greed, but of quiet contentment. Its whole meaning in a few words is, we shall attend to our home affairs, regardless of the surrounding world.

It is plainly seen that the meas-

ures which those who favor the annexation of the Hawaiian Islands would adopt, are in direct contradiction of this principle. Why should we depart from this American policy, which has placed us in the zenith of national glory and won for us both the admiration and respect of all Powers now existing?

One argument which is constantly used by those who favor annexation, is based upon the supposition that if the United States does not assume control of the Islands some other power will; and that in taking possession of the Islands and bidding defiance to all foreign powers will be a grand manifestation of that spirit called by some "Americanism;" but I think myself safe in saying that *true* Americanism, as set forth by our Constitution, is that of an honorable, unpresuming man toward his neighbors, and that not the slightest spirit of rivalry was ever fostered by the founders of our liberties.

Upon what theory of "democracy, self-government, or home rule" was the tender of the Hawaiian Islands made to the United States? By close examination we find that the whole treaty of annexation was formulated by men who were merely emigrants to the Islands. These men did not consult the interests of the natives, but taking advantage of the revo-

lution prevailing in the Islands, dethroned the rightful Queen and made propositions of annexation to the United States.

Prof. Joseph Moore—a man who won the utmost confidence and respect of all with whom he came in contact while at the head of this Institution—a man who is an extreme on no point—having spent six months among the natives of Hawaii, says through the columns of a New York paper, "Hasty subjection of the natives to the United States would have a tendency to excite jealousy and disturb the peace."

The natives have been given no voice in the matter. Yet the supporters of annexation would have these people subjected to our laws without further knowledge of their wishes.

Our government is now greatly agitated by the formidable aspect which foreigners have taken here. We don't think it right for foreigners to take possession of our government; therefore the American people should do as they would be done by, if they wish to maintain their dignity as a nation, and cease to be partakers in a scheme which will cause the natives of Hawaii to be ruled by aliens.

Should the Islanders be admitted according to our Constitution they will be received as American citizens. Apparently little investigation has been made as to the

people who would become American citizens. Possessing, as the majority do, the characteristics of semi-barbarians, having received just enough enlightenment to make them self-willed, would not the fear of foreign supremacy, which now hangs like an awful pall over our country, be necessarily increased? When these people, wishing more power, shall clamor for admittance into statehood, when after short deliberation the party then in office, in the hope of the votes of these people, shall admit them into the sisterhood of states, will we be willing for these not even naturalized Americans to send representatives to Washington who will have the same power in the government as our own legislators? We don't stand in need of territory for the maintenance of our population. Our home industries have not yet been thoroughly developed; our resources are unbounded. Why, then, should we wish to help pay the taxes of an Island almost the distance of Spain from us?

Would it not be a better policy to improve the opportunities which lie just at our door?

To carry out this policy of annexation it will require a navy to protect the Islands. Thos. Jefferson said: "Nothing should ever be accepted which will require a navy to protect it." No man ever

had a broader conception of national grandeur, or did more to place us in the position which we now occupy as a nation than did Jefferson. It was he who closed the contract which gave us free access to the Mississippi, and opened the way for the march of civilization to the Golden Gate.

Should we annex the Islands we would be departing from the policy of Jefferson, for we would be obliged to protect the Islands with a navy at the cost of at least \$500,000. Another point from the financial view is that should we make the Islands a part of us, we would also assume its national debt, thus instead of obtaining them for "less than the asking," we will be virtually paying the vast sum of \$3,250,000 for a scanty waste of volcanic Islands, the whole population of which does not exceed that of a five-year old western town.

Our government will also have to stoop so low as to pay annually \$25,000 to the dethroned queen of the Islands, as hush money perhaps, to keep down the rebellion of the natives.

The royal heir to the throne will also come in for a pension of \$150,000.

Evidences are becoming clearer daily which confirm the truth that the whole Hawaiian revolution was "of sugar, by sugar, and for sugar." A clause in the agree-

ment between the Spreckles company and the leading planters of Hawaii clearly demonstrates this point. The contract says that should Hawaii at any time be annexed to the United States, the planters having received their sugar bounties, shall not take the whole, but shall give the refining company half. This not only proves that the whole treaty of annexation was gotten up by sugar capitalists, but should we annex the Islands we will be obliged to pay out \$5,000,000 annually in sugar bounties, half of which will go to foreigners and the other half to capital, which now owns half our wealth.

The fact that a large per cent. of the leading citizens of Hawaii were originally Americans, does not place us under any obligation to form for them a government, when we remember that they have voluntarily absented themselves from our government to become mere adventurers in a distant island.

Knowing 1st: the grasping of

new territory to be in direct contradiction to our national policy; 2d: that in accepting the Islands we receive them with the consent of but a few of the inhabitants; 3d: the unwholesome population which will be fused with us; 4th: the enormous expense which we will necessarily incur—regardless of the other reasons, why should we annex the Hawaii Islands, when we now have a treaty with them, established in 1875, which gives all the privileges on the Islands for which our government could wish—free trade with them, liberty to establish naval and coaling stations, and in fact absolute control, except perhaps the expensive and responsible duty of ruling them!

If there were anything to be gained by annexation we must remember that the treaty made with the dead king of Hawaii should be held as a sacred writ, and that the American people cannot afford to waive this treaty for the benefit of perhaps a few far sighted capitalists in Hawaii.

J. E. BLAIR, '96.

SPELLING REFORM TRIUMPHANT.

BY J. FRANKLIN DAVIS, A. M.

Quietly but surely the cause of improved spelling is making progress. The first stages of the conflict are past. It is no longer

necessary to argue in its behalf in well-informed circles. No one whose authority is worthy of attention would risk his reputation

as a scholar by opposing the rank and file of scholars, philanthropists and patriots whose united efforts, even if in an unobtrusiv manner, ar turning more and more in the direction of this greatest reform of the age; but it is not my purpose on this occasion to marshal the names of its advocates, but to call attention to some of the more unmistakabl signs of progres hwich ar to be observed in the present attitude of the press and the great publishing houses. The very fact that these movements are unobtrusiv is a guarantee of their effectiveness. Any thorogoin system, however perfect, hwen foisted upon the public, is sure to excite opposition on the part of those whom it is intended to benefit, because of ignorant prejudice and disinclination to change, hwich may cause some effort on their part. There is a large and respectabl element of our educational community, even, tho not very intelligent in reference to matters of language, and of our own language in particular, who ar slow to take up the reform as an activ and practical matter, because they do not, or rather hitherto hav not found it sanctioned by that infallibl authority, the dictionary. That has seemed to be the great desideratum. There ar those who appear to regard the dictionary as the book of books. There may be question about the applicability of

almost any passage of scripture, it being subject to much private interpretation, but the authority of the dictionary is infallibl. True it is the function of a dictionary to indicate hwat is good usage, and not to create usage by authority, but the two things in practice go very much hand in hand. The best authority in the English speaking world has declared for certain amended spellings as laid down in the joint rules of the English and American Philological Societies and Spelling Reform Associations, hwich is sufficient to produce conviction and induce compliance in practice on the part of those who hold that the usage of the best makes authority and the standard in matters of language, but for those others this standard authority must be reflected in the standard dictionaries; and that we are now coming to hav.

The practice we hav on the part of the membership of the above-mentioned associations in general correspondence, and in part also in standard publications, learned works and text-books, the periodical press, as exemplified by *The National Baptist*, *The National Journalist*, some of the publications of the *Century Company* and *The Christian Union*, but most thoroly and persistly by the *Independent*, a periodical of the highest standing, hwich not only publishes frequent articles in favor of

reform, but has in its composing room a long list of words, many of which are representative, according to which it makes its weekly appearance, such as, *tho*, *altho*, *catalog*, *cigaret*, *etiquet*, etc., *domicil* *gelatin* (both representatives of a long list,) *gram*, *program*, etc., *pony*, *sheath*, *wreath*, *whisky*, and many more such. And what is of the greatest importance, Lowell and Tennyson in their later years cast their influence on the side of spelling reform practically by disregarding the standard orthography and reverting to the simpler spelling of Milton. This usage is recommended as authoritative in both the Century Dictionary and the Standard Dictionary. A writer in Vol. II, No. 6, of *Spelling*, says of the former, "The Century Dictionary, the latest, the largest and the most elaborate dictionary of the English language, has deliberately thrown its great influence on the side of spelling reform, declaring in its preface its sympathy with a more rational system of spelling, and a preference for the simpler forms open to its choice, it has consistently exercised that preference throughout, choosing in each open case the better way, and recording under each instance of bad spelling, whether now partly repudiated in common use, as rhyme, (which the Century Dictionary wholly repudiates,) or still

persistent in common use, as *island*, *scythe*, *scent*, etc., the cold facts showing how these blunders arose, and indicating the correct restored, or amended form, *rime*, *iland*, *sithe*, *sent*, etc."

Further than this, the Century Dictionary prints in its last volume the complete list of amended spellings, according to the "joint rules," with a strong commendation by the editor in chief, Prof. W. D. Whitney. He says: "The list is printed here as a record, of an important movement which promises to be of special interest to lexicographers in the near future, and as a recognition, in addition to the remarks made in the preface, of the desirableness of correcting the enormities and redundances of English spelling in the direction indicated. It is the main office of a dictionary to record actual usage, not to recommend better usage; but in cases of unsettled usage it must adopt, and thus by inference recommend, one form as against the rest; and in view of the fact that the amended spellings in question have been recommended by the highest philological authorities of the English-speaking world, and that they have been to a considerable extent already adopted, in whole or in part, by many respectable newspapers and other periodicals, and by a large number of persons in private use, besides those who take part in the

agitation of spelling reform, they can hardly be ignored in a dictionary which records without wincing the varying orthography of times just past, and earlier generations. The reformed orthography of the present, made with scientific intent and with a regard for historic and fonetic truth, is more worthy of notice, if a dictionary could discriminate as to worthiness between two sets of facts, than the oftentimes capricious and ignorant orthography of the past."

The Standard Dictionary, now just being offered to the public, the most important one volume dictionary of the English language, in view of the facts cited above,

has gone even further than the Century Dictionary. It makes use of a fonetic alfabet, known as *The Scientific Alfabet* of the American Philological Association, to indicate the pronunciation and the words of the amended lists are introduced into the body of the work, and each has its vocabulary place, as well as the same words in the *usual* spelling. The lists include about three thousand words. This dictionary is edited by a number of specialists in various departments, this department being under the editorial charge of Prof. Francis A. March, LL.D., President of the American Spelling Reform Association.

HIGHER EDUCATION FOR ALL.

Education of to-day does not mean what it did in the "good old days" of our forefathers. Its sphere of usefulness has been enlarged to such an extent that success in any calling in life is more dependent upon it now than in former days. The public school is an immense factor in our civilization. It is the basis of our educational system. But there is a growing need for a higher education among all classes of society which the public school cannot satisfy.

The idea that higher education is for those intending to enter the professions and for those alone—has proven to be an erroneous one. Yet there are many people who still uphold this doctrine.

Higher education is good in itself. It affords a peculiar satisfaction to its possessor which cannot be secured in any other way. But the most important point to be considered is its relation to society. Take the village blacksmith for instance. His knowl-

edge of Latin, Greek, or Literature may not make him a better blacksmith, but it does make him a better man. It makes him a more interesting character and the moral tone of his community is raised because of his culture and knowledge.

The merchant may not be enabled to sell his goods lower, or be a better merchant because he has a knowledge of Science but he does strengthen the society in which he moves. This very knowledge of his is an encouragement for general intelligence, which is an essential part of a high civilization.

The business world in all its branches is in serious need of higher education. The government needs educated business men in its services to-day. This is especially true in reference to our consulships. President Cleveland is now experiencing considerable trouble in finding men who have the necessary qualifications for this service. A consul must be pre-eminently a business man, because his sole work is to attend to the business of the government at foreign courts. He must understand trade in all its branches and must have a general knowledge of national intercourse. But it would be utterly foolish to send a man as consul to a foreign country who is not proficient in his own language, and who has no

knowledge whatever of a foreign language. The educated business man is the highest type of American citizenship and he is the man who is needed in the service of our government—both at home and abroad.

Woman as well as man occupies an important position in relation to this higher education. She is the teacher of the race and is eminently fitted for the exalted position she holds. But can the teacher teach without knowledge herself? Can she instruct the young rightly without a foreknowledge of the doctrines she is to teach? These are questions which cannot be evaded, even by those who believe that higher education should be for the *few* and not for the *many*.

Woman is queen of the home. She rules it and as ruler she should know what it takes to make the home ideal. The social fabric is the most important factor in the home, and unless there is intelligence mingled with love and knowledge united with devotion, this social fabric becomes dwarfed and degenerate.

Men say that if woman is going to cook and sweep and keep house all her life, that there is no need for her to study Music and Art and Literature and Mathematics. But there is use in it—and why? Because it makes her *more of a woman* than she would be without these accomplishments.

If more women were educated in these different branches of knowledge there would be more of them who would give the best of their days toward strengthening society instead of wearing out their lives in "society." Do not let us confound the two words—society and "society" for they are widely different.

Music and Art and Literature and Science are all needed in society and in the home because it brings both nearer the ideal standard.

The key thought of the present generation is—"do good." Men and women starting out in life are looking about them to see where they can best aid in lifting fallen humanity. Honor and fame are most easily attained through acts of charity and nobility. All should

have a hand in elevating and uplifting the fallen. It is the educated—the refined—the cultured that are crowning their lives with success in this work at the present time. The higher the education the better the work performed.

Then why withhold higher education from any class? Why restrict it to any sex? Give man more culture and more knowledge and you have given him greater hopes for doing good. Give woman an equal measure of the same and she will not only become a truer type of womanhood, but in her weakness she will become strong; in her devotion she will be more steadfast; and in her love she will be more tender and more sincere.

C. F. TOMLINSON, '93.

ITALIAN MARVELOUS WORKS OF ART.

In a former article I spoke of some of the Fine Arts of Italy and I will now speak of some of the wondrous works of great magnitude.

No doubt all my readers have heard and read of St. Peter's Church, at Rome—the most wonderful structure in the world. This monster church is seven hundred feet long and three hundred and sixty feet wide and the

cross on top of the dome is four hundred and thirty feet above the ground. Its height and size would about represent two of the Washington capitols, one above the other! Every one of the eleven thousand rooms in it is finished and furnished in the most appropriate manner. Its area is about eighteen thousand square yards, while the Cathedral at Milan is ten thousand and St. Paul's, in

London, is nine thousand. When I entered through the great door and started to walk through the building, it was impossible to comprehend the magnitude of everything in it. The Mosaic portrait of an Apostle writing with a pen *six feet long* seemed only an ordinary man.

I attended services there on two Sabbaths. Upon entering I thought one small company round the central altar or *baldacchino*, composed the worshippers, but I found *six* other altars in the transepts of each isle, where service was being held with hundreds at each altar and not noticed or disturbed by the others. I could almost believe the story, that ten thousand troops went to St. Peter's once to hear Mass and their commanding officer came afterwards, and not finding them supposed they had not yet arrived; but they were in the church, in one of the transepts! Nearly fifty thousand persons assembled in St. Peter's to hear the publishing of the dogma of the Immaculate Conception.

In a golden coffin in a crypt under the *baldacchino*—the nucleus of Romanism—repose the ashes of St. Peter, you are told, who suffered martyrdom on the spot where the church stands. This baldacchino is supported by four immense twisted porphyry columns.

From the dome of St. Peter's we could see every notable object in Rome—the seven hills on which the city is built, the Coliseum, and the broad green Campagna, extending away towards the mountains, dotted with its ruined arches and broken, elevated aqueducts of olden times. We could see the blue Mediterranean only fourteen miles distant. Around us was spread the remnant of a city that once had a population of four million souls—now three hundred thousand.

I was assured by reliable authority that the present water supply of Rome, from aqueducts constructed in ancient times, is sufficient for all Rome, Paris, London and New York, and still water left! Seven immense aqueducts enter the city from the mountains, bringing fresh, pure water from the lakes; making it almost impossible, in ancient times for a besieging army to cut off the water supply and thus compel surrender. The water had been shut out of one of these ducts for repair, and I walked down in it, and found it to be made of master brick work—about twenty feet in diameter.

Among the marvelous works of art, now in ruins, the Coliseum is the most remarkable. As I stood within and looked upon these ancient and now crumbling walls, with weeds and flowers springing

from the massive arches and circling seats, an impressive silence brooded over the monstrous structure. I thought of the multitudes of men and women who assembled here in other days, to witness gladiatorial combats, and to see wild beasts destroy Christians in the arena. The Coliseum was erected over eighteen hundred years ago, and is one thousand six hundred feet long, seven hundred and fifty feet wide, and a hundred and sixty-five feet high. Its shape is oval and would seat a hundred thousand people! It is constructed of blocks of travertine, tufa and brick.

While I was standing in the arena, gazing on the very doors through which the wild beasts were driven or let in upon the Christians, I heard a voice from the far side of the building, calling my name in a clear tone; looking up with astonishment and wondering who would know me *in that strange place*, I saw a man standing against the opposite wall, sixteen hundred feet away waving his hat and calling my name—which sounded as distinct as if we had been in an ordinary building! He was a man who had crossed the Atlantic with me. At Liverpool we had parted, he going to visit the ruins of classic Greece, and we had now met in Rome.

The Baths of Caracolla form

the largest mass of ruins in Rome, except the Coliseum. They were built in A. D., 212, and would easily accommodate one thousand six hundred bathers at once. This building was separated into large rooms, furnished with either hot or cold water; and several immense rooms for plunge baths, with beautiful Mosaic floors. What a luxury it must have been to the people living in a crowded city to plunge into these baths and cool the heated flesh and cleanse the dust from the skin. The early Romans made much use of water, and if "cleanliness is next to Godliness," they ought to have lived nearer God, than they did.

On the Palatine Hill are the extensive ruins of the Palace of the Cæsars. The Forum, where Cæsar was assassinated is very interesting to a student or any one who has read the speeches or the lives of the noted men of the Forum. The mosaic floors and the large broken fluted marble columns show what a magnificent structure it was.

The Pantheon is the most perfect of the ancient buildings in Rome. It was built 27 B.C., and is in a good state of preservation. The walls are fourteen feet thick. The interior is a rotunda one hundred and forty-three feet in diameter—lighted only by a centre opening of the dome. Raphael,

the great artist, is buried here.

Many other interesting things might be told, but I will have to leave Rome without describing the immense old wall which surrounds the eternal city, with its huge gates which are closed at sunset every day, allowing no egress or ingress after that. The many beautiful fountains and arches, the colossal statues of Castor and Pollux, and the she-wolf with Romulus and Remus nursing at her udders, can only be mentioned.

On a fine October afternoon it was my privilege to enter Pisa, Italy, through one of the six gates of its ancient wall. This beautiful city is located on the Arno River, about ten kilometers from the Mediterranean Sea in a beautiful and fertile plain. Its mild climate attracts many invalids who often find relief while staying within its walls. The present population is about fifty thousand. In the 13th century it was one hundred and fifty thousand. Virgil tells us in his *Æneid*, book X, that "a brave captain named Asilas came to help *Æneas* at the head of a thousand Pisan soldiers."

On arriving at Pisa our first thought was to visit the Campanella or leaning tower; in fact I could scarcely wait any time before seeing this remarkable structure. This quaint tower was com-

menced in 1174 and finished in 1350. It is one hundred and seventy-eight feet high and *leans* about fourteen feet, and is about forty-five feet in diameter at the base. Externally, it has eight ranges of columns forming as many galleries, one above the other. This tower is celebrated as being the place where Galileo, at the age of twenty-five, made his four experiments in gravitation which established the theory of dynamics. After reaching the top by a staircase of two hundred and ninety-three steps, I thought of going to the leaning side of the tower to look down and see the very spot where Galileo dropped those balls, but the scene was too frightful, and I feared my weight might topple the tower over! After descending I stood *under* the tower and looking up I almost thought I could see that noble man dropping those balls and watching them as they fell! The tower contains on top a peal of seven bells, the heaviest weighing six tons. As we left this quaint old town, our host at the hotel rang a bell and every servant in the house stood in line at the door, expecting to receive a "tip" of a few centesimi—and they were not disappointed.

DR. J. W. MORGAN.
Oskaloosa, Iowa.

OUR SUMMER BIRDS.

By the time of the first heavy frost in November our summer birds have all gone south.

Most noticeable of those which remain with us during the winter months are the Great Carolina Wren, whose cheery song may be heard on any bright sunshiny day, no matter how deep the snow; the Downy Wood-pecker that we see girdling the apple trees for the insects which will be caught on their oozing sap; the mixed company of Titmice, Chickadees and Field Sparrows that are found on the border of almost any thicket or grove; and the White-breasted Nuthatch which are usually seen in twos or threes climbing up the larger trees of the open groves and carefully prying into the crevices and crannies of the bark after their favorite food—insects and their larva. But with the first warm days of spring our summer birds return.

On March 29, a Brown Thrasher was seen. On the evening of April 2d, a Whip-poor-will over by the grave yard announced his arrival. From that time until the 18th the most of the birds which came were migratory and only paid us a short call as they journeyed Northward. Prominent among these were Parula Warblers, Black

and White Creepers, and Myrtle Warblers. But from that time on our summer birds began to arrive in numbers. As the Hermit Thrush, Fox Sparrow and Golden Crowned Kinglet left for their northern homes, their places were promptly filled by the Wood Thrush, Song Sparrow, and Pine Warbler from the south.

Already these have begun their summer's work. The Crows in the pine grove back of the President's already have five little ones in their rude nest of sticks and straw. The Robin is already dobbing his nest with mud, in the oak west of King Hall. From the glen below the grave-yard the Wood Thrush is making the woodland resound with his cheery whistle as he helps his mate to construct the home for the four dark-blue treasures soon to follow. In the dead topped tree close to Archdale Hall the Downy Wood-pecker is now covering her five snowy eggs. Nearly all the birds have arrived from the south.

The Water Thrush and Waxwing have not yet been noted, but will probably be here in a few days.

The Waxwing is a late nester, usually in July, so there is no very great hurry for him. The English

Sparrows are, of course, here in full force and now have their first clutch of eggs deposited.

But this is only the first of three other sets which are to follow, so their season's work is just begun. From the top of the tall hickory the Red-headed Wood-pecker is sounding his love call; from the

midst of the thick shrubbery the Catbird's chirp is heard; and if we will notice closely we will see darting here and there among the blossoms of the tulip poplar that "ray of summer sunshine"—the Ruby-throated Humming-bird.

T. G. PEARSON, '97.

THE MOREHEAD ORATORICAL CONTEST.

Of all the mysterious things we have ever had to deal with, the particulars concerning the above mentioned contest are the most mysterious. Last year after much opposition, or rather prejudice on the part of some of our sister colleges, Guilford was at the last moment admitted into the contest at Morehead. This year we had hoped there would be no opposition to overcome and that we would either be admitted without protest or receive some satisfactory reasons for our rejection. But in a letter from Secretary Harrell dated April 15th, 1893, we were informed that "the societies of the male colleges of the state had decided that they would not enter a contest unless it was confined to colleges for boys only." We have about located the origin of these resolutions. From good

authority we learn that the University has raised no such objections and also that she does not intend to enter the contest herself. Surely the cry of lamentation did not originate with Elon, for she is also a coeducational institution. The logic of the situation seems to be that the protest originated at some of the "leading" colleges of the state such as Davidson, Wake Forest and Trinity. If such is the case we beg pardon for our intrusion. Not for anything would we seek entrance into an organization to mar and deaden the magic eloquence which only the sons of the "leading" colleges of the state can pour forth. Not for anything would we think of sending a young lady to such a contest, knowing that the representatives of these "leading" colleges have

such tender spots in their hearts for the opposite sex that they could not undergo the displeasure of contesting against them.

No doubt we were laboring under a delusion when we were of the opinion that the contest was to be "Intercollegiate." Or it may be we are not accustomed to use the word "Intercollegiate" in such a limited sense. Now if we are so insignificant as not to be included among the colleges of the state at all, then we had better close up business and take down our sign. We may not be known throughout the state by our flying colors and for our much speaking; we may not have a long list of alumni to stand by us in seeking admission into the contest, and we *may* not be able to stand any showing whatever in an Intercollegiate contest, but gentlemen of our "leading" colleges—*we are willing to try you.*

We think our college curriculum will compare favorably with that of any college in the state, excepting the University—if *actual work done* is taken into consideration.

We want nothing which we do not merit and are not entitled to receive.

When ever some good reason is advanced why we should not be admitted into the Inter-collegiate contest—then and not till then will we remain silent.

There seems to be some inconsistency somewhere and we are reminded forcibly of the *old* state oratorical association which passed into other realms after Guilford had won the prize.

We remember very distinctly of hearing Davidson's Executive Committeeman of this organization inform the committee assembled in Greensboro in May 1891, that "unless the other colleges of the state should enter the contest *next* year Davidson would withdraw." Yet not six weeks previous to the time of this declaration, Davidson had voted *against* receiving Guilford into the contest. The same sort of consistency seems to exist now.

It may be all right, but we are not taught this sort of consistency at Guilford.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE
LITERARY SOCIETIES
OF GUILFORD COLLEGE.

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year.....\$1.00
Club rates: Six copies..... 5.00
Single copies..... .10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

MAY, 1893.

We regret to announce that Eula L. Dixon has been compelled to give up her duties as editor from the Philagorean Society. The vacancy thus caused has been filled by the election of Eunice M. Darden, whom the COLLEGIAN gladly welcomes into its literary circle. It is certainly within the bounds of propriety to make mention of the fact that the retiring editor has performed no small part of the work in bringing the COLLEGIAN up to its present standard. We are sure that the entire staff and many of our readers can testify to her highly

efficient services and her qualifications for the position she has so long held.

The Personal Department will be in charge of Cora E. White for the remainder of the present term, she having been elected to fill the vacancy caused by the resignation of Amy J. Stevens.

Now that the custom of hazing has become unpopular in our colleges, and largely thro' the influence of the Y. M. C. A., the loyal student is on the alert to make improvement in other things of doubtful propriety which almost unconsciously creep into college-life.

Not least among these is slang, *college slang*, if you will.

Upon entering college a youth or maiden may be addicted to only an occasional use of slang; but the habit is easily formed and is usually begun from want of thought, not from a desire to be rude or ill-mannered.

Some amusing incident occurs, or, some one whose speech is naturally peculiar is frequently mimicked, and in this and similar ways the habit is developed.

Our English language is one of peculiar beauty; its vocabulary is extensive enough to express almost every shade of thought without the use of slang.

This is not a criticism on Guilford College especially; slang does

not prevail among us more than among students of other colleges, but there is room for improvement.

As people rise to a higher appreciation of what our English language really is, there is a tendency to be more careful in every day conversation.

Aside from this there is the verdict of conscience concerning the use of idle words.

Perhaps we would better recognize the importance of carefulness in this respect, could we conceive of our words being spoken into a phonograph and thence reproduced for the amusement or discomfort of an audience.

The men and women who have been educated at our higher institutions of learning have an influence, perhaps greater than they suppose, and much is expected of them especially in their own vicinity, therefore it behooves every student to take care not to reflect any discredit upon his Alma Mater, even in daily conversation.

The closing weeks of the term bring the usual amount of extra work which necessarily accumulates at this season of the college year. Much of the work, however, crowding upon us at such times is caused by previous neglect. There is great tendency among students in the earlier part of the term, when studies are not

specially pressing upon them, to leave undone one little duty after another and thus pile up labor for a later time. It seems pleasant enough for the time being to pass over a lesson carelessly and in so doing fail to grasp some essential matter; but when final examinations begin to stare us in the face, then do we first feel a sense of our negligence.

Knowing that the crowning part of the term's work will depend much on our application to study during the remaining period, we proceed to do a considerable part of a term's work in a few weeks. Such a course of action is not only exacting on our strength, but in the hurry and overwork entailed we fail to do satisfactory work in the effort to accomplish too much. If we are working simply for examinations, the *cramping process* may achieve our purpose; but in order to make the most possible out of a term we need to make thorough work as we go, always mastering each subject as we come to it. To let the morrow "take thought for the things of itself" is a safe policy, but so many people fail to take sufficient thought for the duties of to-day, so that when the morrow comes they are ill prepared to meet it. Doing back work is by no means an agreeable task, but some people never do any other kind. It was once remarked of a certain individual

that he was always twelve months behindhand. Such a one is only a type of countless others who are half asleep and need some force to bring more of their paternal energy into play.

It is gratifying to see the progress which co-education is making. As the educational system becomes a subject of more careful study co-education is coming more into favor. It is surely time for the so-called *weaker sex* to be allowed the same advantages in school life as the young men. Experience has proved that education of both sexes in the same school works to the best good of the two. A mixed school can offer advantages which are not possible in others, and objections to such an institution can be readily overcome if we will just lay aside our prejudices and broaden our views in accordance with the progress and civilization of our age. The day is coming when co-educational institutions will no longer be looked upon as inferior in strength and quality, when this selfish, narrow-minded disposition will be removed, and the young women of our land will be permitted to compete with the young men for the highest honors. Our own State has taken

a step in this direction by establishing a Normal and Industrial School for girls. May she take the lead in such a movement until the doors of her University and colleges are thrown open to all deserving persons.

PROGRAM OF COMMENCEMENT WEEK.

May 26th, 7:30 p. m.—Annual Oratorical Contest of Websterian Society.

May 27th, 7:30 p. m.—Annual Oratorical Contest of Henry Clay Society.

May 28th, 11 a. m.—Baccalaureate Sermon by Rev. Thomas Hume, D. D., of the State University.

May 30th, 7:30 p. m.—Annual Entertainment by the John Bright Literary Society.

May 31st, 11 a. m.—Graduating Exercises of Senior Preparatory Class.

May 31st, 4 p. m.—Meeting of the Alumni Association. Alumni Address by George W. Wilson, '92.

May 31st, 7:30 p. m.—Address before the Literary Societies by W. S. Creasy, D. D., of Charlotte.

June 1st, 10 a. m.—Commencement. Baccalaureate Address by Prof. Joseph Moore, LL. D., of Earlham College, Richmond, Ind.

All the above exercises will be held in King Hall. The public cordially invited to attend.

PERSONALS.

✓ Ulysses C. Coombs is at school at East Bend.

✓ Effie Mills is attending school at Friendsville, Tenn.

✓ Harold Shemwell is attending school at Horner's Military Academy.

✓ Junius Sullivan is engaged in work at Woodlandly California.

✓ Martha Woody remains quietly at her home in Saxapahaw.

✓ Alden Hadley is attending the High School at Plainfield, Ind.

✓ Fred Taylor is still the enterprising liveryman of Greensboro.

✓ Wm. and Eugene Lewallen have charge of a saw mill at Asheboro.

✓ James E. Tomlinson is manager of the Greensboro City Dray Line.

✓ Mamie Anderson is staying at home with her parents near High Point.

✓ Joseph N. Hayes finds employment as clerk in his brother-in-law's store, Carbonton, N. C.

✓ Webb Smith now resides at Cedar Grove, Ga., where he is engaged in farming.

✓ Bessie White, who was with us last term, is clerking in a store at Archdale.

✓ John McDaniel works in a saw mill with his father at Science Hill, N. C.

✓ Alethia. Hinshaw, a student here in '90-'91, was married to Elice Bird the 23rd of April.

✓ Claude McCauley is in the office of the R. & D. R. R., Washington, D. C.

✓ Clara Dixon is learning the art of dressmaking under Mrs. Pugh, Greensboro.

✓ Allie Marsh Copeland has left Baltimore and is now with friends in High Point and expects soon to visit Guilford College.

✓ Otelia Moffitt, Luella Cox, Callie Holiday, Ellen Hockett and Ida Harris taught schools near their homes the past winter.

✓ A prosperous school was taught at Westfield during the winter by Marion Chilton; he is expected to return to Guilford in a few days and graduate with the class of '93.

✓ Ed. Farlow is now at his home at Level Plains. He has recently been made superintendent of a prosperous Sunday School at Poplar Ridge.

✓ Martha Hammond has gone to Fort Morgan, not far from Denver, Col., for her health. The COLLEGIAN extends best wishes for her entire recovery.

✓ Arthur and Ben Lyon find em-

ployment as bookkeepers in the Duke Manufacturing Company, Durham.

✓ Emma Hollowell, *nee* Petty, is now living in Greensboro where her husband is engaged in the mercantile business.

✓ Frank Benbow and E. D. Stanford of the class of '91 expect to study law at the University during the coming year.

✓ Josiah T. White, a student at New Garden Boarding School a number of years ago is now enjoying a happy old age near Richmond, Indiana.

✓ Emma L. White, '92 has been appointed State Superintendent of the Y. W. C. T. U. She is well qualified for the position and will no doubt fill it in a most satisfactory manner.

✓ Ed. M. Wilson, '92 and of the class of '93 at the University won the Debater's Medal in the Dialectic Society recently. The COLLEGIAN extends congratulations and best wishes for additional honors.

✓ The friends of Thomas W. Costen, who left college last spring will be glad to learn that he has decided to return next year. He is a talented young man and Guilford may well be glad to have him back again.

✓ An invitation to the commence-

ment exercises of the Columbian Class of Jefferson Medical College, Philadelphia, May 2nd, was received by one of the Faculty. We were pleased to note the name of Nathan G. Ward among those who took the degree of M. D.

✓ Milton Burrows, has the management of a tack factory near the Fair Grounds at Chicago.

✓ Everett B. King has been pursuing his studies under a private tutor at Danbury.

✓ Married—Mattie Jones of High Point was married to George Holderby, a few weeks ago.

✓ Cornelia Thompson was made the companion of Jno. H. Daniel during the last week of April.

The COLLEGIAN tenders congratulations and wishes a happy life to these newly married couples.

✓ The Angel Reaper has again garnered for the heavenly harvest one of the former students of New Garden. Mrs. Mary Duke Lyon was a student at N. G. B. S. in 1871-'72. She is remembered as a young woman who impressed both her instructors and fellow-students with her purity of life and earnestness of purpose. Her death occurred in a hospital in New York City, April 8th. The remains were brought to her home in Durham for interment. The COLLEGIAN extends sympathy to the bereaved ones.

LOCALS.

Another college year nearly expired.

The Juniors are doing good experimental work in Physics.

Andrew Philips says he is now studying "Whitaker's Snow Bound."

Edward B. Moore, '89, and wife spent a few days at the College in April.

The loon which Harris Bristow presented to the cabinet has been excellently mounted.

Hinson says his camera has been well tested, for it stood the largest boy in school.

Live and learn, so thought Governor when John's bicycle ran away with him.

My wheels are the best on the market, said Victor, after he had smashed the frame of his bicycle against a tree.

Wiley—Say, sport, don't you think I could beat my room-mate singing, even with one hand tied behind me?

Pep.—Why are they raking those stones up in piles? They might know they wouldn't burn while they are so soaking wet.

The Seniors had their class picture taken on May 6th, at precisely 10h. 21m. 2½s., A. M. At the

present writing the odds that in thought to be fearfully

Some of our students quite inclined to think that they's misneed chart making as an extra day business.

The managers of the COLLEGIAN will be greatly favored if some of our subscribers would send in their dues.

The gymnasium is being used much of late. We think the Indian clubs could be used to better advantage if a class was organized.

Something new for Guilford! Baccalaureate sermon on the 28th, by Dr. Hume, of Chapel Hill. Something good may be expected.

At the meeting of the John Bright, on April 29th, a discourse on James Whitcomb Riley, by Prof. Perisho, was the leading feature.

A few of our students and teachers attended the Sabbath School Convention held in Greensboro on the 27th of April. They reported very favorably of the exercises and spirit of the gathering.

There is an abundant store of invitations at the office, and the students should do all they can in sending these to their friends and thus help to make the commencement a success.

Prof. Joseph Moore, formerly principal of the N. G. B. S. and

ployment assessor in Earlham College. Duke Mansfield delivered the Durham. reate address at Commemoration. A good selection.

now our delegates to the State Y. her I. C. A. Convention returned, filled with a deeper sense of their responsibilities and with the determination to accomplish more effectual work in the future.

A Prep. upon seeing the telescope for the first time, was very much perplexed in regard to what the thing could be, but his anxieties were finally relieved when his room-mate assured him that it would not shoot any six-pounders.

The young women of the college were favored on the afternoon of the 4th inst. with a lecture by Marianna Bitting, M. D., of the State Normal and Industrial School. Her subject was Hygiene and Dress Reform, and was presented in an attractive and instructive manner. All were pleased, and hope she will come again.

Few if any persons ever ascended the rostrum in King Hall to deliver a lecture who received greater heartfelt applause than did Mary E. Mendenhall on the even-

ing of the 23d of April. Her subject was Tennyson, and as she faced the students, all the girls arose to their feet as one person, to fan the air with a multitude of handkerchiefs. No one who had the pleasure of listening to the lecture could say he was not better acquainted with the late poet laureate of England.

On the evening of May 2d the Faculty granted the students a half-holiday, so of course it rained, but nevertheless a lively game of base ball was played before the rain, and a social during the rain made the occasion one of much enjoyment and recreation.

Pres. Chas. D. McIver, of the State Normal lectured at the college under the auspices of the Y. M. C. A. on the evening of May 6th. His subject was "what the intellectual man owes to the world."

The audience highly appreciated a reading given by Mrs. McIver, just before the lecture was begun.

Rev Henry B. Hudson gave us a treat last week with his Stereoptican lectures. The scenes of the life of Christ were beautiful and words of commendation are heard on every hand.

EXCHANGES.

The College Visitor is somewhat small at present, but gives promise of growth in the future.

The Central Ray sustains a high reputation. The exchange department, especially, is worthy of admiration.

Our Southern editors are alive in their work. *The Mnemosynean* displays ability in the article entitled, "The Downfall of Nations," and merits encouragement.

The University Magazine is well gotten up. In its latest issue "The Great Elegy," attracts special attention. The journal is one of our best exchanges.

The Haverfordian presents itself with a table of contents admirably selected. Its editorials, in particular, are excellent. The article entitled "The Poetry of William Watson" is well composed.

The Hiram College Advance deserves credit as a college paper. A combination of the two semi-weekly numbers into one monthly issue would add greatly to the value of the paper.

It is with pleasure that we read *The Texas University*. Its reading matter is well arranged—an important item lacking in many journals. Its pages evince the

learning which surrounds that institution.

The Crescent comes quite a long distance but fulfills its mission after arriving. "Character Building" and "Be Yourself" are its most important articles of recent date.

The Squib, a neighbor of *The Crescent*, has paid us its first visit, which is duly appreciated. Thoughtfulness in the manager is apparent in the composition of the journal.

The productions headed respectively, "Time" and "Our National Vanity" contribute much value to a recent number of *The Moore's Hill Collegian*.

"Elizabeth and her Times," in *The Central Collegian* for April, is worth our attention. The age is graphically described and the character of Elizabeth is clearly brought to view.

The Earlhamite for May displays unmistakable signs of labor and thought, called forth in its production. "Tennyson's Works and their characteristics," "Man's Ultimate Worth," and "The Future Monarch" are commendable articles.

The editorials, locals and exchanges of *The Penn Chronicle* show that considerable time and work must have been spent on

them. We call attention to the productions on "Art and Architecture of the World's Fair" and "A Glimpse of Rome."

The Wake Forest Student is at hand. A careful note of its contents convinces the reader that the journal is ably edited. "The Natural Man in the Natural World" gives evidence of good judgment on the part of the author of the piece.

The Wellesley Magazine takes the lead in our list of exchanges for this month. Its contents are sound and can be fully tested with good results. The article on "The Conception of Immortality in Shelley, Tennyson, and Browning" well merits the careful perusal of every student. "The Church of the Carpenter" shows rare mental skill in the author and is followed by a fine description of Galveston in the sketch, "The Oleander City."

The Trinity Archive, with its pages full of good reading matter reached our table in good season. "The Nicaragua Canal—Its Importance," is a well-written piece, faithful in its accounts, and deserves notice. "College Athletics," "Pauperism," "Robert Burns," and "The Study of Latin and Greek" also show good thought.

The Wesleyan Advance arrives

on time, with its tidy pages and interesting college items.

The University Cynic, of the University of Vermont is conducted on a firm basis, as can be seen from its columns. "The Choice and Use of Books for General Reading" contains good advice.

At the recent meeting of the Central Intercollegiate Press Association, the presidency for the ensuing year fell to *The Haverfordian*. At this meeting the question, "The Exchange Department—Is it of Sufficient Interest to Demand its Continuance?" was discussed. We should discard the idea of abandoning this branch of the work, in which talent for criticising is developed to such a great advantage.

Y. M. C. A.

The seventh annual convention of the Y. M. C. A. in North Carolina, held at Winston, April 6-9, showed a marked sign of progress in that line of work in the state. The assembling of a large number of Christian young men from various sections of the commonwealth was proof that a good work is going on among our rising generation.

The opening song service, on Thursday afternoon, April 6, was a fitting introduction to the work

that was to follow. The delegates soon became acquainted as laborers in a common cause, and thus were prepared in the outset for united action.

At night the address of welcome and the response were given.

Rev. R. J. McBryde, of Lexington, Va., followed with a well-prepared address on "The Ideal Association."

After permanent organization on Friday morning, the written reports from the associations represented were read. In these reports various features of work were presented, which showed that the cause is extended out into new channels. The account of the work in Robeson county, the only one in the state which employs a county secretary and works on a systematic plan, was highly commendable, and showed what great good can be accomplished in country organizations. The reception of new students at college, the work of the college association in the surrounding country, and the manner of creating missionary interest among the students, were separately discussed by those experienced in such kinds of labor.

"True Principles of Social Work in the Association," and "The Religious Work of an Ideal Association," formed subjects of interesting addresses and profita-

ble discussions in the afternoon session.

Mr. Michael, General Secretary of the Railroad Y. M. C. A. work, from Richmond, Va., presented, in his peculiarly lively and earnest style, the great need of religious work among railroad men, showing also the tact required in dealing with such people. His report showed that a promising start has been made in this field.

In the night service the state committee rendered their report, which was followed by an address on "The Holy Spirit for Service."

On Saturday morning county work and the county secretary were again discussed. During the morning session Mr. Michaels conducted the *great gift service*.

The business part of the afternoon session was taken up mainly by separate conferences for delegates from towns employing secretaries, delegates from towns without secretaries, and delegates interested in boys' work.

At night the convention was favored with an address from Mr. Samson, former Missionary to Greece, and F. S. Brockman next spoke on "College Men of the World for Christ."

The closing service on Sunday night was a most impressive one. As the delegates, over two hundred in number, joined hands in singing "Blest be the tie that

binds," the bond of Christian love seemed to unite them more firmly than ever before in the noble cause.

The convention owes much to Evangelist Arthur J. Smith, of New York, who aided so efficiently in the singing and impressed all that saw and heard him with his thorough consecration to the cause of Christ.

Practical results were sought throughout the convention, and the importance of actual personal work on the part of every member was forcibly impressed. With

the increased interest and enthusiasm aroused among the delegates, and with the knowledge gained as to new and varied fields of work, we may reasonably expect a brighter day for "The Old North State" through the influence of her young men.

The next issue of the COLLEGIAN will be the commencement number. It will be complete in every particular, giving a full report of the commencement week exercises. Send ten cents to the Business Managers and secure a copy.

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THE GUILFORD COLLEGIAN.

VOL. V.

JUNE, 1893.

* No. 9.

ADDRESS OF PRESIDENT HOBBS TO THE GRADUATING CLASS.

MY YOUNG FRIENDS OF THE
CLASS OF '93:

I desire to express to you our sincere and hearty congratulations upon this successful termination of your course of study. It gives me great pleasure to greet you as Alumni of Guilford College and to claim you as her own sons and daughters, representatives of the scholarship and character which are the outgrowth of the combined influences of this place.

While we shall follow you with solicitude into the various fields in which your lives will be spent, we shall ever expect your assistance and kind and thoughtful co-operation in all that shall concern the welfare of the College. We need your support and suggestions. In your different spheres of life and different localities, you will be able to lend a hand, bringing before the people the facilities here offered for study, health and character-forming, and thus to promote

the purpose of the College in a way that is scarcely within the power of those who are burdened with the care of immediate management. We desire that Guilford's equipments, prospects and capabilities may be accurately and more widely known, for the good we have at heart to do for the higher education of the young people of North Carolina and other states.

The men and women and institutions who are best able to judge our work, are ready to give not only verbal encouragement, but their money to carry out the high and worthy purpose of this institution of learning. Bryn Mawr bestows annually upon a graduate of Guilford a graduate scholarship of the value of \$400. Haverford College has this year bestowed upon a graduate of Guilford a fellowship of \$300, which admits a graduate of Guilford to the post graduate course at Hav-

erford along with graduates from Earlham, Penn, Wilmington and herself, a recognition which I trust you and those who are to follow you will maintain, and by native ability and energy will perpetuate for the coming sons of Guilford.

It is a fact full of inspiration, that from the association and intimate relationship of pupil with instructor for a period of years, there grows up a friendship which is tender and strong, a friendship which not only proves that our unity of purpose and aspirations for the true, the beautiful and the good have bound us together, but that every effort to attain our loftiest ideals, has in these years served as "a spur, which the clear spirit doth raise to scorn delights and live laborious days."

The fire of intellect which springs from the interaction of mind upon mind, and the glow of enthusiasm awakened by the constant first glimpses of truth, which attend the pathway of the student, lend a charm to school days, to which may be added in a country of large opportunities like ours, a reasonable hope of the gratification of a praise-worthy ambition.

Having walked side by side with you as you have met and solved the problems in your course of study, and having rejoiced with you in your every victory, whether in the realm of intellect, or on

the still more important field of moral and spiritual conflict, we cannot withdraw, even though your connection with us as pupils must soon terminate, our keenest interest in your continued prosperity and success in the actual battle of life.

We are grateful to you for the strength of your influence from day to day, both through your devotion to duties in the class-room and for the moral support which you have given to questions affecting the welfare of the college and the tone of student life.

To every pupil, I wish to say that his or her contribution to the spiritual forces which build up and sustain the cause of truth, of honor, of manliness, and a dignified college pride, is the most beautiful and wholesome tribute than can be paid, and constitutes that peculiar charm of youthful allegiance, by which an instructor is daily inspired to be his best.

Whatever may be one's special vocation, a college training is intended to be the best preparation for the work of life. The college may with no impropriety be termed the world in miniature—a trial field on which you test your weapons, strengthen that which is weak, and curb, if necessary, that which is impetuous and too eager for the fray.

None can value too highly this preparation. We are, in our youth,

I dare say, in too great hurry to enter the arena of the actual. It takes time for growth and the maturity of our powers; and in addition to all this, it is a salutary and by no means weak reflection, that each of us can have one and only one *spring-time* to pass—one period in which to “nurse our wings and meditate a flight.”

I am therefore pressed with the concern that you prolong the period of probation, of youthful ardor and contemplation, bringing to you again the thought which the scholarly Tacitus expressed in his charming biography of Agricola: “*ut corpora lente augescunt, cito extinguuntur, sic ingenia studiisque oppresseris facilius quam revocaveris.*” “as our bodies grow slowly and are cut off quickly, so you may more easily check your energy and your zeal than call them back when they’ve once fled away.”

Let the time of your zeal be prolonged into some well chosen field of labor, so that “the sweetness of inactivity may never be tasted and therefore never loved.”

Every one in sober reflection, for which each should give himself time, longs for something into which he may throw his whole being, to which he may give himself without reserve, for which he may spend himself and be spent. This God-given hunger of the soul can be met only in the Gos-

pel of Christ the Lord, who gave and is giving himself without reserve for us. Touched as you have every one been by the gentle hand of the Son of God, and having had your minds *incensos et flagrantes*, aroused and set on fire, blessedness can be found only in giving—giving back your lives into the hands of Him who gave them to you, and, which is the same thing, consecrating them every day to the service of your fellow men, giving the light of your cultivated thought to light up the pathway of those whose opportunities for culture of mind and soul have been less favored.

The future is full of promise to the College, to those who are to follow in your footsteps and to yourselves—to yourselves because the same path which has led you to the honor of this day will also lead you to victory and peace in the line of activity which has been marked out for each by the divine hand. “Now there dwells,” said Cicero, in that beautiful oration for Archias, “in all best men a certain power of virtue which day and night arouses the mind through the stimulus of glory, and admonishes us not to limit the commemoration of our names to the duration of our lives, but to make it commensurate with all posterity.”

May you not “count yourselves already to have attained,” but

continue to grow in power of thought, steadfastness of purpose, and in christian character, ever	exhibiting that modesty and moderation which are the mark and the ornament of scholarship.
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THE PROGRESS OF DEMOCRACY.

CORA E. WHITE, '93.

<p>“Belief in authority and love of established order are among the strongest forces of human nature.” They have given rise to all forms of government, from the family circle and tribal council to the despotic monarchy and free republic.</p>	<p>thought gradually developed individuality and transferred the governing authority from a single man or class of men to the popular voice.</p>
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<p>The continuous operation of these forces may be traced throughout the different ages of the history of man. The people may have groped in ignorance, but their submission to authority was not less willing and complete because it was established on a</p>	<p>With few exceptions, the emancipation of nations has been found concurrent with their greatest achievements in religion, literature and the arts.</p>
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<p><i>basis</i> of the crudest superstition, as with the semi-civilized and barbarous tribes of the East, or because it was exercised by petty tyrants as in the days of feudalism.</p>	<p>In many countries increasing wealth, commerce, manufactures and industries have so disturbed the balance of power that kings have been succeeded by aristocracies; these in turn have been compelled to share their power with the people or to yield it to a democracy.</p>
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<p>As man advanced intellectually superstition gave place to higher forms of religion, and ignorance yielded to education and rational experience. These changes naturally stimulated thought, and</p>	<p>Perhaps there is no more striking example of the result of these principles set in motion, than the Puritans, who for the sake of freedom, left their native land and planted a nation on this side the Atlantic. Our poets and orators tell us in patriotic words that ours is the “land of the free and the</p>
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home of the brave." The Republican form of government as established in America has made its impress on the world.

Already its echo is heard in the mountains of Switzerland. There we find the Swiss Republic an object lesson of popular government in the midst of autocratic and monarchical surroundings.

Previous to the founding of the United States, the Swiss Confederation did not present an encouraging system of self-government by a free people; but to-day, as a result of intelligent growth, it stands side by side in friendly rivalry with our own nation, to demonstrate the blessings of federalism.

Governments always have rested and always must rest, if not on the affection, then on the reverence and awe; if not on the active approval, then on the silent acquiescence of the numerical majority.

It is a rare exception that a monarch has maintained authority against the will of the people. Whenever a people has been aroused to a sense of the fact that the supreme power of the state is in its own hands, and the rulers have refused to recognize that their authority was merely delegated, conflicts and revolutions have been the consequence.

This was the result in France. During the latter part of the 18th

century the mighty principle of individual freedom worked deep down into the hearts of the French common people, who for several centuries had endured oppression from their rulers and now were suffering from the intolerable burden of taxation. The French peasant sighed for liberty and had no higher ideal than an escape from the unjust treatment. Philosophers had argued; reformers had dreamed, and America had proved that all men *by right* are free and equal. In the young republic of the western world, the French people saw realized the Arcadia of their philosophers; it was no longer a dream; they themselves had helped to make it real. Here the rights of man had been recovered and vindicated. Their desire now was that this success should be made their own; that they might breathe a purer political air and shake off the trammels which had during three hundred years been riveted upon them, and this they did; for in the memorable year of 1793 the monarchy of France—a monarchy which had been centuries in the building—was suddenly and fiercely swept away before the headlong rush of the French Revolution, and the triumph of liberty was complete.

The French having discovered that submission to the oppressions of a king and his nobles was not

a just or necessary burden and that they held in their own hands the real power of the state, the life of the peasantry of France was revolutionized, and now they hold a position more independent than that presented by any other monarchical country on the continent of Europe.

Another people would have sunk under the crushing disasters, losses and disappointments which have been heaped upon her.

In the Panama scandal were many elements of popular disturbance, but they have been endured, and the catastrophe has proven to the world the stability of the French Republic.

When the people feel their supremacy and the rulers recognize that the power which gave them their position is the popular will, force is seldom necessary to effect a change. This statement was verified when the Empire of Brazil, unlike that of France, became a republic by peaceful methods; without the loss of a single life her emperor was dethroned, and her people achieved another triumph in the cause of popular rights.

They did not have grievances that they should cast down their constitutional empire in order to set up a constitutional republic, nor had the monarch given them cause to dethrone him. The revolution was simply the result of

an inevitable tendency long known to exist. The people of Rio Janeiro parted from their emperor with little demonstration of emotion; he was left off like a worn out garment, or one that had gone out of fashion.

Brazil was tired of being an empire and wanted to be a republic, and to her people the republic meant more than a change of administration—it meant new life.

Those who believe that the monarchy of England is worth maintaining, hold that it is a cheaper form of government than that of the United States or of France; that it familiarizes the public mind with the idea of other public interests than those of rival parties and factions, and that it gives dignity and splendor to the nation. But they have not the assurance that all sovereigns will have as liberal ideas of government as Queen Victoria has, and the prosperity of the government in the hands of her successor is unseen in the unknown future.

England is not a monarchy in the true sense of the word; the Queen has far less power than the President of our own country. The government is really in the hands of the people, and the nation is virtually a republic, yet the ordinary voter does not feel that the government is his own and he individually responsible for its conduct. The great affection of

Englishmen for pomp and display hinders the rejection of royalty; they love too well the grandeur of the court to be induced to part with it. Should this be a conclusive reason for the maintenance of the monarchy? If the nation is a republic in reality, should it not also be one in name?

In the exercise of individual rights and in the formative power of a republic over its citizens lies perhaps its greatest value. Every man knows that he is himself a part of the government, bound by duty, as well as by self-interest, to devote part of his time and thought to its formation and administration, and by means of this thought and exertion his own faculties are developed, and the government thus wields a vast educational power.

It is generally admitted that the American republics are more progressive and prosperous than any other nations. The cause of this is easily traced to the development of the individual.

The spirit of self-government has not stopped with Switzerland, France and Brazil. The attention of the world has for some months been centred on the change which is being wrought by public opinion in the Hawaiian Islands.

Such examples as these give evidence that the thrones of emperors and kings are being shaken and their people disquieted by the

growing democratic sentiments.

That European countries recognize this tendency is clearly proven by the anxious interest manifested in the dethronement of Dom Pedro, and the earnest espousal of his cause by many of the reigning monarchs.

The more civilized the world becomes, the more democratic is it in thought; and the causes that have developed the idea of self-government are in full and ever-increasing activity, while those which retard and control popular power are being constantly modified or impaired. Thus the drift and purpose of our age is toward liberty and fraternity.

Out of civil commotion and constant change are evolved new societies and new opinions. What seemed to be but a dream in the past is the reality of to-day; the advancement we have already attained also shows that the labors of the past have not been barren of result. Humanity has not fought the unequal fight for justice in vain; as one generation has succeeded another, there has been seen in the commotions among nations and in the modifications of the forms of government which have resulted from these commotions, a fuller acquaintance of the voice of the people.

A new era now dawns for us. The influences of liberty are widespread. Europe to-day is ripe for

revolution; conditions of political upheavals and a reconstruction of the social state are apparent. It remains for the present to search the field of liberal enquiry and

build a highway by which humanity can ascend to such realms of perfect freedom as exist in a free and representative government.

TAMMANY HALL.

J. O. RAGSDALE, 95.

Over a century ago, when France was struggling under that greatest of European revolutions, our sympathies were aroused for the nation which had befriended us in our struggle for freedom. The French people were making every effort to save their country, when as if to augment the already deplorable condition, there originated a secret organization which in the hope of spoils plunged France into deeper revolutions.

But the Jacobin Club of Robespierre and Murat has long since passed into oblivion and its work forgotten. Yet scarcely had this organization known its doom, when within the borders of our new republic was organized a society which was destined to become the Jacobin Club of the American nation.

In the very year in which that model of brotherly agreements—the American Constitution—was

ratified, while the inaugural address of George Washington was yet sounding throughout the nation, Tammany Hall was organized in the city of New York, with William Mooney as its leader. Simple and modest enough was the beginning of the society around which for over one hundred years have clustered the memories of the most selfish of political contests. It was first known as the Columbian Society; this afterwards became separate from Tammany and now exists as a recent organization, of which Tammany members are the leaders. Tammany was named in honor of a great Indian Chief—Tamenno—who was a noted warrior and who lived in the latter part of the seventeenth century. In its infancy it is claimed that the idea of only mutual benefit and charitable purposes were cherished by its founders. But when

political aspirations began to move the minds of the people, she threw off her garb of innocence and assumed the role of a political faction. This, however, was not done until the time of Hamilton and Burr. Tammany was a loyal supporter of Burr, and this incurred the wrath of the followers of Hamilton, who immediately withdrew from the society, leaving it wholly Democratic.

From that time to the present day she has contended in the political arena, using bribes through its local organizations and secret bodies, utterly disregarding principles and platforms. Yet we cannot help but admire the system and success of Tammany; several times on the verge of annihilation, yet she would again appear on the political horizon with the same selfish motives and characteristics. Founded on a firm basis, she still wields her tomahawks and carries her stuffed tigers to the various elections, never lacking for funds, for over fifteen thousand office holders of New York city, the various candidates for the Assembly, Senate and municipal officers, all contribute to the coffers of Tammany. Her candidates being compelled to pay in advance for their nominations, it is very easy for them to become nominated, probably elected, with the bribe money which is rapidly filling the Tammany treasury and

which seems to be inexhaustible. If a young man wishes to obtain a situation in New York, he is without hope unless he has sworn allegiance or perhaps paid bribe money to this society. We sometimes wonder if we are really living in the nineteenth century or that this is the free government which is the pride of every American heart.

In looking over the history of Tammany from its origin—considering the conflicting elements of the Indian and the spoilsman, which has predominated from the outset—it would be incredible to believe it would now be in existence had not politics been injected. Little did its founders think that they would be named as investigators in after generations of a so wonderful political machine. In those days purely patriotic motives were intended, and they would have shuddered if they had known they would be followed by such men as Tweed, Price, Connolly and others, who were Tammanyites and who defrauded the government out of thousands of dollars.

The people of both parties look upon Tammany to-day with a mingled dread and curiosity, as did our fore-fathers upon the Indians in the early settlement of this country. Is it any wonder they are looked upon in this manner? Tammany with her spoils systems

and net work of committees—around which lingers despotism in its worst form—is dependent wholly on the ignorant class to sustain them in their fields of contests.

Still she has at her head several intelligent men, who for the sake of gain have attached themselves to her ranks and who have the executive power to operate the machine. It is true she has been loyal to her members and partly to the Democratic party. We "admire" her for this. But her first consideration is for self, second for Democracy, and last for the good of the people. So perfectly is Tammany operated that within forty-eight hours its general committee can obtain an entire poll of New York city, and tell almost conclusively how every man intends to vote. "As Tammany Hall goes, so goes New York." The same has been said of this nation. But that day no longer exists. The Democrats have awakened to a sense of their duty, and no longer are they dependent on Tammany to nominate their Presidents. This was clearly demonstrated in the recent national election. Cleveland was as independent of Tammany as was Andrew Jackson in his time. Our people should exhibit more of his independence towards so great a trust as Tammany is today—a trust that every member

claims a portion of the spoils should their champion be elected. We cannot afford to let a few men in New York monopolize our elections. "Ours is a government in which the people are ruled by the representatives of their own choice." Is this the case when Tammany Hall nominates a man of *their own* choice without the sentiments of the people? It is not what the people wish in their municipal elections—where Tammany plays a prominent part. It is not what any loyal, patriotic man desires. If she would place before the people true statesmen interested in the welfare of the people, they would be sustained gladly by their party. Instead of this she has been supporting men who have been a detriment to their party and a disgrace to the people. It is universally true that for the last half century Tammany has never brought forward a public officer—national or municipal—whom the American people would look upon as a benefactor or statesman, and who deserves to be mentioned in history, except the great politician whom New York has recently supported. Let us not forget that even the refinement of Christianity will not exempt us from political depravity or national dishonor, and with an organization, whose practice is corruption and whose motto is to rule or ruin, firmly established in

the metropolis of our country, we should say that Tammany Hall, with her bribes and frauds, her	Grand Sachems and Wigwams must go.
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THE MAINTENANCE OF JUSTICE.

W. T. WOODLEY, '94.

Law has been defined as the "solemn expression of the human will, enforced by power." It is the accumulated wisdom of all ages, the watch-word of the centuries, the sublime and triumphant

power in civilization which has been the great bulwark in the conservation of the rights and privileges of the human race. It reigns over all. It is a divine institution founded in the beginning and established by the great Creator Himself. All law is divided into three great divisions. The first and perhaps the loftiest of all is moral law. With the Bible as a sacred code it reigns over the spiritual world. The combined forces of nature are governed by one uniform law. It has been so perceptible in all Scientific research and in all Geological formation. Thus natural law constitutes the second great division. Men have studied these two branches and upon their principles have erected the great structure of Human law. It is to this law of political institutions, the law which binds man to man, and protects the rights of the common citizen, that your attention is invited.

To the Roman bar we give the honor of having first shown to the world the majesty and dignity of human law. To England we are indebted for those principles of freedom and justice incorporated in "Magna Charta."

But it is to the credit of the American bar that here originated the most substantial form of government and the fairest representative sheet of liberty that the world has yet seen, the American Constitution.

Our government is divided into three departments. Perhaps the most important and the most commanding of them all is the Judicial. To judge the acts and laws that govern a nation is the most responsible position in the theory of constitutional govern-

ment. The judicial power is lodged in a Supreme court and such inferior ones as Congress may establish. Besides these the constitution of each state provides for its own local courts. All the various forms of judicature properly constitute the American bar. Surely great must be the responsibilities of a profession with such a record as this one has made and with such an object for its further continuance.

Perhaps the greatest duty of the American bar is to test legislation and enforce the constitution.

Every act or law passed by Congress must be submitted to the Supreme Court of the United States in order that its constitutionality may be determined. The constitution prohibits the states from doing a number of things which would be incompatible with the common good of the nation. There would be no possibility of holding the states within the bounds of such limitations if each state was a supreme judge for itself.

The constitution, as its originators intended, guarantees justice to all, secures personal liberty, vindicates freedom of worship, and gives to both speech and press unrestricted rights. Then one of the greatest duties resting upon the American bar is to maintain the true interpretation of the constitution.

There are many reasons why the lawyer should love and honor his noble profession and delight in its service. The legal profession is one of the learned professions and is excelled by no other in the importance and dignity of its calling save that of the ministry. Consider then the profession of the law as an element of conservatism in the American nation. Conservatism is the chief end, the largest duty, and the truest glory of the American bar. The legal profession teaches us that the state is founded for a "duration without end—without end till the heavens and the earth are no more." Then the American bar exists as an institution to preserve our organic forms, our civil and social order, our public and private justice. Wherever that fair temple of justice stands there is a foundation for social security. In a country where the laws are properly executed there exists prosperity and happiness. To secure justice is the grand mission and prominent duty of the lawyer. Justice to all, justice between man and man, between nation and nation, to the weak and to the strong, to the poor man in his lonely hut and the millionaire in his palace.

Our laws are properly divided into two classes—rights and wrongs—more generally considered as criminal and civil laws. It is the duty of the lawyer to

properly apply the laws to suit each individual and particular case, to advocate the truth and to adjust the wrong. Not only is it a duty of the bar to declare the sense of the law and to execute judgment, but also to teach the laws and to bring them to the knowledge of the people.

There are many significant evils threatening the union which it is the duty of the bar to correct and prevent. There is a certain class in our country whose ideas are antagonistic to the spirit of our free institutions and hostile to our republican form of government; to meet and to treat justly such a pessimistic force is indeed a severe test of the ability of the legal profession.

Perhaps the greatest responsibility of to-day that confronts the American bar is properly to adjust the perplexing question of labor and capital. A great antagonism has been manifesting itself between these two classes. Our country is annoyed by strikes, labor troubles and the oppression of monopolies. Such a state of affairs is disastrous to the enlightened prosperity of the country and contrary to the spirit of our constitution. When the American bar has made a satisfactory settlement of such troubles and has conquered the insidious foe, it will have achieved its grandest accomplishment of the nineteenth century.

One of the greatest evils against which the legal profession has to contend is ignorance. It is a strange and startling fact that the dignity and character of such a learned profession has indeed been degraded by such a common vice, especially has this been true in our own state. At one time a justice of the peace and persons that had a superficial knowledge of the law could procure license and begin to practice. But to sustain the responsibility and lofty calling of the profession, our legislature has passed an act requiring aspirants to pursue a routine of studies before admitted to the bar. By so doing the profession has been restored to its true dignity.

Thus we have seen the responsible position that the legal profession holds in the American state. America can indulge in no truer pride than in the world-wide fame which so many of her jurists have won. To the ability of such eminent lawyers as Story, Webster and Chase, is our government indebted not only for what the American bar is to our own nation, but also for its reputation abroad.

The names of our great lawyers are written high on the tablets of fame, and they have adorned and blessed their country. In conclusion, we would say may the American bar ever maintain the true dignity of its calling and continue

to render heroic service to the people. May it ever shine forth in the brilliancy of all its original

splendor. May its record be as lasting as the "frame of human society."

THE INTER-COLLEGIATE CONTEST AGAIN.

In the last number of the COLLEGIAN we gave a few of our opinions on the above-mentioned contest. Now that it has been definitely settled, so far as we have been able to find out, that Guilford has been refused admission to the contest, we have a very few more words to say. We do not intend to fill these pages with a mournful cry of lamentation because of our fate; this would indicate that we were "badly hurt," and we are not that way at all. It is the opposing forces that are doing all the squealing, and it is evident that they are the ones that are really in a critical condition. We congratulate them because they have been able to keep us out, for in so doing they stand a better showing for carrying off the "laurels" that will be showered upon some one at the approaching Teacher's Assembly. We congratulate ourselves that we are not in such a contest as we *expect to see*—a contest between the three "leading colleges" of the state—Davidson, Wake Forest and Trin-

ity. Some one says it's going to be an "Inter-Collegiate" contest; that is a mistake; it is to be "Inter-Leading-Collegiate," and the very thoughts of it make us so enthusiastic that we are reminded of a great nation—and that nation is China. History tells us that once upon a time China conceived the idea that she was better than all other nations—that she was the "leading" nation, and so she built a great wall about her—a sort of "Inter-Collegiate" wall—and she said: "We will be a nation to ourselves—we are all and in all—we don't want 'inferior' nations mixed up with us—we possess all the learning that can be conceived of—in short, 'we are the people'." She built her wall; she rejected all other nations from her borders. To-day her wall is shattered; one humiliation follows another, and her people are classed among the lowest orders of civilized human beings.

This incident is only told to fill up space—of course we don't mean for it to apply to the "Inter-

Leading-Collegiate" contest any more than is absolutely necessary.

Guilford can well afford to remain out of the contest—much better than the "leading" colleges can afford to give their reasons for keeping her out. We understand that Secretary Harrell has been begging the University to come into the contest, which she refuses to do. On the other hand this same secretary does not seem inclined even to give Guilford any information concerning the contest at all. This shows that prejudice—pure and simple—is at the bottom of the whole matter.

Last year the secretary of the Teachers' Assembly invited Guilford to take part in the contest. She sent a representative to Morehead; some of the "leading" colleges objected to Guilford coming in. Then it was that the secretary offered to pay all the expenses of Guilford's representative if he

would drop out and keep quiet about the matter.

We don't want any more such dickering as this. We want to come into the contest fairly and squarely—we want all the rights and privileges we are entitled to. If Secretary Harrell and his "leading" colleges can give one good reason why we should be left out, we will then keep quiet. When the people of North Carolina know the truth of the matter they will see that Guilford has been condemned unheard; that some ignoramus has falsely represented her literary standard; that some of those who have authority in the matter, instead of finding out the truth concerning Guilford, have accepted misrepresentations as truth, and as a result, we are not in the contest.

Prejudice! When wilt thou cease to reign?

THE COMING YEAR.

The approaching collegiate year will undoubtedly be one full of great opportunities for those who expect to return and to enter Guilford College.

It is evident to every observer that the college grows in strength and purpose from year to year. The successful year's work which has just closed is a good indication of this fact. As the list of

Alumni grows the college begins to feel that it is on firmer ground and can then launch out into new and important fields without fear of failure. The college has an able faculty for next year and all who have any intention of returning or entering as new students will surely not be disappointed in their advantages and opportunities if they only do their part.

The Guilford Collegian.

PUBLISHED MONTHLY BY THE
LITERARY SOCIETIES
OF GUILFORD COLLEGE.

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Address all business communications to
BUSINESS MANAGERS OF GUILFORD COLLEGIAN,
Guilford College, N. C.

Subscription price: One year.....\$1.00
Club rates: Six copies..... 5.00
Single copies..... .10

THE COLLEGIAN is entered at Guilford College Post
Office as second class matter.

JUNE, 1893.

After having been a member of the COLLEGIAN staff for three and one half years, the time has come for me to bid farewell to the Editorial sanctum. In doing so I cannot refrain from expressing my gratitude to those with whom I have been associated on the staff.

No other duty has ever fallen to my lot at Guilford College which has been so pleasant and so full of inspiration in its performance.

It is with regret that I shall now have to sever my connection with

the COLLEGIAN, but I can express the hope that it may ever continue to prosper and be an able champion of Guilford College.

C. F. TOMLINSON.

The signs of progress are manifest everywhere in the enlightened world. Mankind is continually advancing in thought and making various steps of improvement to meet the demand of a growing civilization. Notwithstanding this some people persist in clinging to the past. They delight to walk in the way of their fathers, and the introduction of something new causes them to deplore the departure from old customs and tremble for the fate of the people who are keeping abreast of the time. Thus they hold firmly to the things which men of progressive ideas have long since discarded, until they finally pass from the stage of action to give place to others of broader views. With such men at the helm we would make slow progress indeed. Afraid to launch out into untried waters to seek new lands, lest a thousand and one imaginary dangers should come true, they would confine us to the old beaten tracks just where our forefathers travelled over a century ago. In this progressive age such a course of action cannot be tolerated. We must move forward with the times or else be left behind as objects of

folly. Every generation has its own needs. Things which were appropriate a quarter of a century ago may be entirely out of place at the present. Customs are not necessarily good because they are old and well established. On the other hand, rash action must be equally guarded against. A movement is by no means commendable simply for the reason that it is "something new under the sun," though it is good in appearance. Want of thought leads many a man into error, and haste in an undertaking frequently brings disastrous results. Many people seem to have a horror for anything old and all the time reaching out for something different from what has been. Between these two classes we need to take a happy medium. While progress is required of us, caution is essential. In shunning one extreme, beware of falling into the other. On this principle the prosperity of our nation largely depends. There is a tendency on one side to move forward without sufficient consideration, while the other side is constantly applying the brakes. Thus in the nation, as well as in the community, the two counterforces are unconsciously bringing to bear upon our public life a resultant force which neither, alone, would have produced. Much of this opposition on the part of the people can be traced back to self-

ishness. Every man is likely to think his own opinions to be the best, and many are so narrow-minded that they will not for a moment condescend to regard the views of others, so blind are they that they cannot see outside of their own little spheres. The truly great man is always ready to give due recognition to the ideas of other people. We need more men who will live for the good of the present time—men who will think less of creed and party and more of principle. We want a conservatism that will give a just view of the past, so that we can develop properly in the future; we want a progressive spirit, rightly controlled by conservatism.

From time to time there have appeared in these columns notes on the Young Men's Christian Association, and such notices, we believe, have not failed to help arouse interest in that organization. It was in the year 1889 that the Association here was formed, and by the earnestness and perseverance of its members and by the liberality and co-operation of their friends a Hall was erected in the summer of '91, which has since been partially furnished. For this we are thankful.

The Young Woman's Christian Temperance Union of Guilford College is the pioneer union for young women in North Carolina.

Beside the work of the Y. W. C. T. U., this society also performs the work usually done by a Young Women's Christian Association. The need of a building in which to hold the business and devotional meetings of this organization is much felt. In this hall the union desires, also, to have a spacious gymnasium for the use of all the girls who may attend the institution.

We know there are many calls for aid, but we believe the funds for the erection of this building can be secured and without serious inconvenience. A sense of the *need* of such a building and a belief that it will do good is all that is required to make the money forthcoming. The Old North State has already begun to manifest interest in her daughters, and while the sons are more bountifully provided for, we believe the time is coming when the aspirations of the young women will be realized.

Some contributions for this Hall have already been received, and any amount any one who reads these lines may feel inclined to send to Mary E. Mendenhall, Chairman Y. W. C. T. U. Building Committee, Guilford College, N. C., will be gratefully received and duly acknowledged.

Faculty for Next Year.

L. LYNDON HOBBS, PRESIDENT.
A. B., Haverford College; A. M., Haverford College.

Latin, Mental and Moral Philosophy.

MARY E. MENDENHALL, B. S.,
English Literature and Rhetoric.

JOHN W. WOODY,
A. B., National Normal; A. M. National Normal; LL. B., Michigan University.
History and Political Science.

WALTER W. HAVILAND,
A. B., Haverford College.
Mathematics.

LOUISA OSBORNE,
A. B., Earlham College.
Governess and Assistant in Latin.

J. FRANKLIN DAVIS,
A. B., Haverford College; A. M., Haverford College.
Greek and German.

LYDIA N. BLAIR,
A. B. Earlham College.
English Language and Principal of Preparatory Department.

PRISCILLA B. HACKNEY.
Matron.

MARY E. MENDENHALL,
Librarian.

GEO. W. WHITE,
A. B., Haverford College.
Commercial Department and Treasurer.

MARY E. W. WHITE,
Assistant in Preparatory Department.

PERSONAL AND LOCAL.

The autumn term begins August 22d.

Commencement was pronounced a great success.

Prof. Root goes to California about the 20th of June.

✓ Cora E. White receives the Bryn Mawr scholarship this year.

The Alumni of the college now number 43.

Every one will be glad to know that Henry Cude will have charge of the farm again next year.

A general conclusion has been reached that Dr. Creasy doesn't care to come to Guilford.

George W. White has been elected Treasurer, to succeed Prof. Root. His wife will assist in the preparatory department.

✓ J. P. Parker and T. G. Pearson expect to attend the Summer School at Northfield, Mass, July 1-12.

The Annual Literary Address should either be left off the program or a speaker should be secured who will fulfil his engagement.

✓ Prof. Perisho has returned to his home in Carmel, Ind. It is his intention to enter Johns Hopkins University in the fall, where he will study Science and Mathematics.

Louisa Osborne has returned to her home in Indiana. She also expects to visit Illinois before her return to North Carolina.

Priscilia B. Hackney and daughter Henryanna, and Mary E. Mendenhall have gone to Chicago to take in the World's Fair.

Walter W. Haviland, A. B., Haverford, '93, has been elected professor of Mathematics and Governor. We welcome him to North Carolina and to Guilford.

Julia S. White returned from Bryn Mawr on June 3d. She has gone to White Plains to spend the summer and will return to Bryn Mawr in the fall.

The officers of the Y. M. C. A. for the next term are as follows:

President—H. A. White.

Vice President—J. E. Blair.

Recording Secretary—H. B. Worth.

Corresponding Secretary—J. P. Parker.

Treasurer—W. T. Woodley.

✓ Mary M. Petty, we learn, has accepted a professorship in the State Normal School at Greensboro. We regret that she has decided to leave Guilford.

Sallie K. Stevens will not be a member of the faculty next year. We are unable to state her intentions for the future.

Prof. J. W. Woody was not present at Commencement, having gone to Philadelphia with his son Hermon. We are glad to

know the health of the latter is improving.

The new catalogues are the most complete of any yet issued by the college.

The Y. M. C. A. Hand Book is an attractive and useful publication. Every student should have one.

Captain Harris Bristow came up from his "cotton plantation" to attend Commencement. All were glad to see him.

Dr. Nathan G. Ward spent two weeks at the college, leaving for Eastern Carolina after Commencement was over.

E. M. Wilson, '92, was selected as the most suitable person to receive the fellowship which Haverford college offered to Guilford this year.

The Philagoreans did not have an oratorical contest this year. Their improvement prize was won by Sallie W. Stockard.

There was an unusual number of Hodgin's at Commencement this year—all of whom we were glad to see.

Mr. and Mrs. Brown and Mr. Pearson, from Archer, Florida, spent several days at the college recently.

Virginia Ragsdale left Bryn Mawr before the Commencement *there* in order to attend Guilford's

closing exercises. This is evident proof that she has not forgotten us. She returns to Bryn Mawr again next year.

One of the most attractive and best contented persons at Commencement was Lucy White, of Raleigh.

The buildings were almost deserted on Saturday, June 3d. A few students will remain at the college during the summer.

Lydia White and son, W. R. White, were at the college several days during Commencement week, having come up from Belvidere.

There were probably a larger number of old students at the college on Commencement day this year than ever before. We would be glad to mention the name of each, but space will not permit.

The trustees present on Commencement day were Elihu Mendenhall, Allen J. Tomlinson, D. W. C. Benbow, J. Van. Lindley, Daniel Worth and Jeremiah Cox.

Berta Tomlinson, who has been attending the Durham School of Music during the past year, was in attendance at Commencement. She finished her music June 9th.

We learn that Prof. Haviland is an enthusiastic believer in athletic sports. We hope this is true, and that he will stir Guilford up in this department.

The following have been elected as members of the COLLEGIAN staff from the Henry Clay and Websterian Societies:

HENRY CLAY.

Editor—J. P. Parker, '93.

Associate Editor—J. E. Blair, '96.

Business Manager—J. O. Ragsdale, '95.

WEBSTERIAN.

Editor—H. A. White, '94.

Associate Editor—T. C. Young, '95.

Business Manager—H. B. Worth, '94.

The Philagoreans will elect their representatives next term.

✓ Tom Costen attended Commencement. He brought his trunk with him and will remain at the college during vacation, expecting to enter the Sophomore class at the opening of next term.

Among the old students at Commencement we were glad to see the following: B. B. Hauser, Sallie Ray, Will. Pickard, Will. Jarrell, Maggie Hancock, Ethel Diffie, Elma Hoskins, Ed. Farlow, Walter Ashworth, Herbert Tomlinson and wife, Cyrus Cox, Will. Ragan, Mary White, Bessie White, Charles Kirkman, Tom. Matthews, E. M. Wilson, Elwood Cox, Mary Cartland, Ed. Blair, Dolph. Blair, Caro Richardson, Ed. Petty, Evangeline Farlow, E. A. White, Anna, Mamie and Nellie Jones, Allie Marsh Copeland, Laura Davidson, Byron White, Lelia Kirkman and Pearl Idol. There were many others whose names we failed to take down.

THE SENIOR'S THANK OFFERING.

The class of '93 were so generously favored in so many ways during the closing weeks of their career at Guilford College, that we devote a small portion of our space in returning thanks in behalf of the class to whom thanks are due.

The Junior class ('94) is first due their gratitude. On the evening of May 16th the Seniors were given a banquet at Founder's Hall, and the Juniors made a handsome affair out of it. The old collection room was decorated until it had taken on an entirely changed appearance. Every one seemed to be in fine spirits and ready to enjoy the occasion to the fullest extent. The time was spent in conversation, games and music until 9:30 p. m., when a sumptuous supper was served, which reflected great credit on those who had charge. This was followed by toasts from members of both classes, and not till 11 p. m. did the thought of "dispersion" seem to occur to any one. This was one of the most successful and elaborate affairs of the kind ever conceived and carried out at the college.

The Seniors were next favored with an invitation from Lollie D. Worth, '92, to be present at her home, "Oakhurst," on the evening of May 17th. Every member of the class made preparations for

a general good time, and they were not disappointed. The pleasures of the evening were not confined to the "strawberries and cream" and other good things to eat, but the privilege of spending an evening at this place and with this family was one of the most enjoyable features. That the evening was highly enjoyed is attested by the fact that some members of the class were frequent visitors at "Oakhurst" during the remaining weeks of the term.

The annual supper given by President Hobbs to the Senior class, was the next compliment to the class of '93. This occurred on Monday evening before Commencement. Besides the members of the class there were present as invited guests, Prof. R. C. Root, '89, Sallie K. Stevens, Mary E. Mendenhall, '91, Lollie D. Worth, '92, and Edna Farlow, '92. The guests were all glad to see Dr. Mendenhall present, and he added much to the pleasures of the evening. A large portion of the evening was spent in the dining room, where an elegant collation was served. There may be senior classes in the future that will be greater in numbers, but there is little danger that the "eating capacities" of the members of this class will ever be surpassed. They made a fine record in this respect and greatly appreciated

the honor of being present at the last feast to be given in their honor at Guilford College.

COMMENCEMENT WEEK.

WEBSTERIAN CONTEST.

This occurred on the evening of May 26th, the program being as follows:

1. *The Abuse of English*—F. W. Grabs.
2. *An American Statesman*—H. A. White.
3. *The Vanished Race*—T. G. Pearson.
4. *The Panama Scandal*—O. E. Mendenhall.
5. *The Maintenance of Justice*—W. T. Woodley.
6. *The New South*—T. C. Young.

All the above orations showed much care in their preparation and were well delivered. The orator's prize, Webster's Dictionary, was awarded to W. T. Woodley, with T. G. Pearson a strong competitor. R. H. Hayes, Esq., presented the prize, and W. N. Scales, of Greensboro, presented the improvement prize to Victor C. McAdoo. Very fine music was given during the evening by Miss Young of Petersburg and Miss Weatherly of Greensboro.

HENRY CLAY CONTEST.

On the evening of May 27th the Henry Clay contest came off, as follows:

1. *True Courage*—O. P. Moffitt.
2. *Tammany Hall*—J. O. Ragsdale.
3. *The Christian Man in College*—J. P. Parker.
4. *Is our Patriotism Declining?*—J. E. Blair.

The productions were all highly meritorious and were delivered in good style. The judges awarded the medal to Joseph E. Blair,

the presentation being made by Hon. W. S. Ball of Greensboro; J. O. Ragsdale came in as a close second, his manuscript having been judged to be the best of the four.

The Improvement Medal was presented by E. M. Armfield, of High Point, to John D. Pannill.

Excellent music was furnished by Miss Blanche Armfield, of Jamestown, and Prof. and Miss Brockmann, of Greensboro.

BACCALAUREATE SERMON.

This was a new feature for Guilford and the senior class showed a wise choice in selecting Dr. Thos. Hume, of the State University, to deliver the first Baccalaureate sermon ever given at the college.

On Sunday morning, May 28th, the Assembly room at King Hall was well filled and the Doctor was in a happy mood. He preached from the text found in Luke xvii, 33. The sermon was a most excellent one and the theme prevalent through the entire discourse was that we should seek to strengthen our higher virtues and spiritual forces.

Above all other things his discourse was practical, his illustrations real and simple, and his language elegant yet easily understood. The learned preacher made a profound impression on all who heard him.

THE JOHN BRIGHT ENTERTAINMENT.

The annual entertainment given by this society was up to the usual standard. The audience was very large, and from their good attention and behavior must have enjoyed the program, which was as follows:

1. Chorus.....The Star-Spangled Banner.
2. Recitation.....The Legend of the Organ Builder.
Cora E. White.
3. Music—Fifth Nocturne.....Leybach.
Luciele Armfield.
4. Declamation.....Sam's Letter.
T. C. Young.
5. Tableaux.
6. Oration.....Siege of Leyden.
Amy J. Stevens.
7. Music—Sonata in A flat.....Beethoven.
Luciele Armfield.
8. Chronicles,
Charles F. Tomlinson.
9. Chorus.....The Old North State.

SENIOR PREPARATORY EXERCISES.

The first Senior Preparatory Class to receive certificates admitting them to the Freshman Class without further examination, was the class of '93. The morning of May 31st was devoted to exercises by this class. On the platform were the members of the class, Lydia N. Blair, Principal of the Preparatory Department, President Hobbs, Prof. Joseph Moore and members of the Faculty. The program of exercises was as follows:

1. Woman as a Philanthropist,
M. Cornelia Kersey, Archdale, N. C.
2. William Penn and His Influence,
Annie B. Kirkman, Pleasant Garden, N. C.

3. Laura Bridgman,
Arrilla L. Ballinger, Guilford College, N. C.
4. Our Pilgrim Mothers,
Callie E. Stanley, Centre, N. C.
5. The Atlantic Cable and its Originator,
J. Waldo Woody, Guilford College, N. C.
6. The Huguenots,
Sarah W. Stockard, Burlington, N. C.
7. Electricity in Art,
Herbert C. Petty, Greensboro, N. C.
8. Mary Lyon,
M. Elverta Sharp, Greensboro, N. C.
9. Our Little Neighbors,
Annie Webster, Swepsonville, N. C.
10. John James Audubon,
T. Gilbert Pearson Archer, Fla.
11. Presentation of Certificates.

The speeches were all good, and those of Cornelia Kersey and T. G. Pearson deserve special mention.

Certificates were presented to each member of the class, after which the exercises were concluded.

ALUMNI MEETING.

At 5 o'clock p. m. on Wednesday, the Alumni Association met in the Hall of the Henry Clay Society. The attendance included the actual graduates of the college, the honorary members and the class of '93.

President Root called the Association to order and E. S. White, '93, was appointed secretary pro tem. in the absence of the secretary Sue. J. Farlow.

A Constitution and By-Laws, previously prepared by a committee, was presented and accepted, after which officers for the ensuing year were elected as follows:

President—John T. Benbow, '90.

Vice President—E. E. Gillespie, '93.

Secretary—Emma L. White, '92.

Treasurer—Genevieve Mendenhall, '90.

Joseph M. Dixon, '89, was elected Orator for next year.

At 8 p. m. a large audience assembled at King Hall to hear the Alumni address by G. W. Wilson, '92. On the stage were seated the following alumni: R. C. Root and Rena Worth, of the class of '89; J. T. Benbow and Genevieve Mendenhall, of the class of '90; F. B. Benbow and S. A. Hodgkin, of the class of '91; Edna Farlow, W. W. Mendenhall, W. J. Thompson, Laura D. Worth, Emma L. White and G. W. Wilson, of the class of '92, and all the members of the class of '93.

President Benbow introduced Mr. Wilson as the orator of the evening. The speaker delivered an admirable address on "The College Alumnus and his duty to his College." The address was full of interest and was finely conceived. The subject was one that should claim the attention of every champion of education. At the conclusion of the address, the President announced the following executive committee for the ensuing year: Rena G. Worth, '89, David White, Jr., '90, S. A. Hodgkin, '91, W. W. Mendenhall, '92, and C. F. Tomlinson, '93.

Thus ended the first regular alumni meeting, and it was a suc-

cess from beginning to end.

Let every alumnus attend the next meeting, and by all means let us have the meeting on the evening previous to Commencement, as it was held this year.

COMMENCEMENT DAY.

[Reported by Eula L. Dixon.]

Commencement Day dawned with mist and heavy clouds, but before any hopes had fallen, the sun shone out brightly—promising a beautiful day.

Without undue excitement or hurry the crowd assembled at King Hall, and at 11 a. m. the graduating exercises were begun. As the most appropriate opening, Pres. Hobbs read from Phil. 4, 12-16, which was supplemented by Joseph Moore in an impressive prayer.

The graduates numbered seven. Charles F. Tomlinson gave the first oration. His subject was: "No Conflict between Science and Religion." The delivery was deliberate; the oration was instructive; the thought was compact, and, better than all, it was pure—condemning the idea that nature and religion—both products of one great hand and mind—are not harmonious.

The subject of the Nicaragua Canal, given by Elwood O. Reynolds, was the second oration. The history of the plan, followed

up to the present, and the great convenience arising were the canal completed, was interesting to hear.

The production "The Development of the Novel" was fresh and bright. The tendency toward the realistic in such a silent influence as is the novel, was given as perhaps the highest point to be reached. Elizabeth M. Meader added to the interest of her production by speaking in an earnest, impressive way.

An evil which is fast forcing itself into American government—corruption—was attacked in "The Sanctity of the Ballot," by Elbert S. White, of Raleigh. He advocated education in civil law and the uplifting of public sentiment, as two strong points in the remedy.

The Life and Writings of our oftentimes quoted "Quaker poet" was the subject of an oration by James P. Parker. Like a many-sided prism, that loses none of its beauty when we gaze upon a new side, so is Whittier in any light—beautiful in unselfishness, humility and faithfulness.

Cora E. White, of Belvidere, N. C., delivered most creditably an oration on "the Progress of Democracy." Broad as this subject is, much thought was given in a limited number of words, and originality and careful study were self-evident to the audience.

The last production was the

"Higher Choice," consistently given by E. Eugene Gillespie. The sentiment was good, and the language was clothed with beautiful thought—not impracticable. "Character," and "Christ" might perhaps be called the key-words to this oration.

Degrees were then conferred by the President, as follows: The Degree of Batchelor of Arts upon Ernest Eugene Gillespie and Marion Thompson Chilton ('92); the Degree of Batchelor of Science upon Charles Fawcett Tomlinson, Cora Ella White, Elwood Osborne Reynolds, Elbert Scott White, James Peele Parker and Elizabeth Murray Meader.

After the diplomas had been presented President Hobbs delivered one of the most impressive and touching addresses to the graduating class that has ever been heard at Guilford College. His one theme was, "do good."

The Baccalaureate address, by Prof. Joseph Moore, of Earlham College, came next.

He expressed himself as very glad to be here once more. He first spoke of the agricultural improvements about Guilford since six years ago. During the greater part of his address he confined himself to the attributes necessary in the character of true men and women. Besides this the thoughts were prominent that education in itself is wealth—that money is but a little part—that the evils of to-day, gambling, drinking, Sabbath-breaking, etc., must be met by education and culture, and the crowning thought that he lives best who best serves his fellow men.

At the conclusion of these much appreciated words the audience was dismissed, and the members of another senior class were launched out from Guilford's bosom, to be guided by the Being whom they all serve—to a life work and a resting place somewhere.



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